

THE SEXUALITY OF NATURE.

THE
SEXUALITY OF NATURE:

AN ESSAY

PROPOSING TO SHEW THAT SEX AND THE MARRIAGE UNION
ARE UNIVERSAL PRINCIPLES:—FUNDAMENTAL ALIKE IN
PHYSICS, PHYSIOLOGY AND PSYCHOLOGY.

BY

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"An inevitable dualism bisects Nature. Each thing is a half, and suggests
another thing to make it whole."

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P R E F A C E .

THE subject of this Essay not having heretofore received independent and connected treatment, so far as the author has been able to ascertain; the following pages are offered as a contribution towards supplying the deficiency. The extent and variety of the subject, and the consequent undesirableness of entering too minutely into many of its details, will account for the frequent citation of Authors. To young enquirers this may perhaps be useful. The critical reader may be apprized that there are important Supplementary Notes.

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THE SEXUALITY OF NATURE.

General Introduction.

1. NATURE is a system of nuptials. Everything in creation partakes either of masculine or feminine qualities ;—animals and plants, earth, air, water, colour, heat, light, music, thought, speech, the sense of the beautiful, the adaptation of the soul for heaven,—all exist as the offspring or products of a kind of marriage. Restricted commonly to the institution of wedlock as it exists among mankind, the word ‘marriage’ rightfully holds a meaning far wider. It denotes all unions analogous to the human, in the history both of matter and spirit. ‘Sex,’ in similar manner, refers in its essential signification, not to the single circumstance of male and female in the animal, but to the separate qualities or natures by which things universally fall into two great sections or divisions. It is in these, their generic or collective senses, that the terms are here used. In dealing with themes which include large generalizations, it is preferable to raise familiar specific terms to generic rank, rather than to construct new technicals. The latter may be more precise, but the former are more intelligible.

As universal laws, sex and marriage rank accordingly, with the most important and comprehensive subjects on which science and philosophy can employ themselves. Innumerable phenomena, both of matter and mind, are explained by reference to them as a great central principle ; while in the immensity of their empire, and in the splendid uniformity of their variety, they offer the grandest proof that Man is nature concentrated ; and Nature, man diffused. They constitute a bond of affinity which certifies every part of creation to be of common origin and plan,—the manifold expression of one, primitive idea.

Animals.

2. Commencing with the animal kingdom, it is by sex, literally so called, that all living creatures are distinguished into male and female, and that the succession of generations and species is provided for. Were there no sexes, there would be neither ancestors nor posterity ; for to *live*, necessarily involves, sooner or later, to *die* ; and thus, did not every kind of animal incessantly reproduce itself, the earth would speedily become an uninhabited solitude. Life, organization, and reproduction always go together : for organization was contrived in order that life might inhabit it ; and sex, that organization might be endlessly renewed, and in an orderly and beautiful manner,—the parents producing young without impairing their individuality,—the progeny inheriting the perfect semblance of the parents. Superadded is the instinct to fulfil this great use : governed in man, as a being gifted with intellect and affections, by *love*, that is, the activity and the sympathy of the sex that there is in souls as well as bodies, and which is ever longing to express itself externally. For true love is never satisfied with *feeling*—it must *act*. Love, moreover, truly exists only where the feeling meets with a response on which it can rest in thankfulness and gladness ; and this again can only be furnished by a soul differently constituted from itself. Man seeks woman, because she is preëminent for affection, which in him is subordinate ; woman welcomes man, because he is preëminent for understanding, which in her is relatively less. Each of these spiritual elements of our nature is lonely and celibate until conjoined to the other, and instinctively impels its possessor towards that which it feels to be the vital complement of itself. This at least is the fundamental and essential idea of love ; all other kinds are secondary, and derived from it. Love, truly so called, is enjoyable, therefore, only by intelligent beings. Brutes cannot love, because there is no reciprocity of inward sentiment—no marrying of spiritual essences. That which is often called love, the mere wishing good, or doing good, to another, apart from the secret suggestions of mental sex, is not love, but benevolence. Were there no sexes again, all the sweet blessings of the family circle would be unknown : there would be no birthdays ; no sweet, musical prattle of one's little one, nor sweeter, rippling laugh ; no brothers' and sisters' noble friendship ; no father's and mother's tender, changeless affection ; no Christmas gatherings round bright hearths that are yet but pictures of the warmer and more glowing welcome. Everything, in a word, that gives charm to social existence, everything that makes home, everything that is fragrant of affection,—has its life and being identified with the heavenly privilege of sex.

3. Seen in its highest development in the human race, and in the superior orders of the mammalia generally, sex, as we descend the scale of animal structure, becomes proportionately simple, till at last it would seem to cease. But though the more familiar and conspicuous presentation of it disappears, the principle itself continues, even into the animalcule and the zoophyte. "There is now good reason to believe," says Dr. Carpenter, "that in no animal is the reproductive apparatus less simple than it is in the higher plants; that is to say, in every instance, two sets of organs, a *germ-preparing*, and a *germ-nourishing*, are present. These organs differ much in form and complexity of structure, but their essential function is the same in all." (Principles of Human Physiology, sect. 793, 1842.) Difficult as it is to note with the eye, how this should be, or how it is even needed, in those humble forms of being which, destitute of almost everything that enters into the ordinary notion of an animal, apparently propagate by merely breaking into pieces, or by throwing off a kind of buds; it is nevertheless certain to physiology that such acts are preceded by a process equivalent to the truly sexual. What, then, may this process be? Identical, doubtless, with that of the generation of the cells or molecules of the tissues of the human body; which decaying in rapid succession, are replaced as rapidly, through a concealed vital agency, twofold in nature, yet unpossessed of sexual instruments. Viewed physiologically, the generation of all creatures whatever may indeed be regarded as this very process of cell-replacement carried out in different degrees. In the animalcule it is little more than the evolution of the solitary molecule; in man, it takes place on a scale of consummate grandeur and complexity, and through the medium of a special and commensurate apparatus. In the one case, reference is had merely to *ingredients* of individuals: in the other, to individuals entire. The classification of the modes of reproduction into "oviparous," "gemmiparous," and "fissiparous," current with physiologists, is in no wise incompatible with the sexual principle, nor an exclusion of it from the two latter. It is an arrangement, in fact, referring less to the principle itself than to the ultimate results of its operation. Just as 'cohesion,' 'gravitation,' and 'affinity,' do not signify things really distinct, but different modes of the one great law of Attraction.*

Plants.

4. The repetition of these phenomena in the vegetable world fur-

* The most useful work to consult on animal reproduction, especially as effected in the lowest and seemingly sexless tribes, is Rymcr Jones's General Outline of the Animal Kingdom, 1841.

nishes one of the most striking parallels in nature. That such a likeness should subsist, might readily be anticipated from observing the wonderful similarity between plants and animals in their requirements towards growth and health. Food, water, air, light, warmth, are needed by one as much as by the other: the seasons, day and night, promote analogous changes in both. That the two classes of beings should be reproduced in the same manner; that plants should enjoy what have poetically been termed their loves and their bridals,* is therefore not so surprising as harmonious and consistent. Life, like sex, is uniform in its history, whatever kind of body it may actuate.

5. Take any large flower of simple construction, such as the lily, or foxglove, and remove its petals, and there are found delicate, thread-like bodies in the centre, called by botanists the *stamens* and *pistils*. These are the parts which form the reproductive apparatus of the plant, and, as with the corresponding parts of animals, they are present in all but certain curious families residing on the extreme confines of the vegetable realm. The pistil is the future seed-pod, and contains the germs of the future seeds; the stamens produce a delicate, coloured powder, called the pollen or farina. When the flower opens, the grains of farina pass over to the sponge-like extremity of the pistil, where they burst, and transmit their contents to the interior of the germs, thereby fertilized with life. Unless this process be properly effected, the plant produces no seeds, and dies childless. Anomalies of course are met with, but the general proposition is incapable of disproof. The stamens and pistils are placed within the same flower, because plants being fixed to a given spot, are unable, like animals, to move in search of what they want. Some plants, however, instead of having their reproductive organs associated, produce them in *separate* flowers, and even on different individuals, thus imitating the higher animals. This is the case with the poplar, oak, willow, beech, hazle, and other forest trees. To compensate the want of locomotion here, it is an almost invariable rule that the flowers shall expand before the leaves, the freest possible passage being thus allowed to the farina, otherwise mechanically obstructed. Nothing is more

* Darwin gives the title of the 'Loves of the Plants' to the second part of his once popular poem, 'The Botanic Garden,' (1789) quoting as a precedent, the beautiful lines in Claudian—

Vivunt in Venerem frondes, omnisque vicissim;
Felix arbor amat; nutant ad mutua Palmæ
Fœdera, Populeo suspirat Populeos lectu,
Et Platani Platanis, Alnoque assibilat Alnus.

Epith. in nupt. Honorii et Mariæ, 65—68.

beautiful than the sight of a hazle tree on a fine day in early spring. Covered with its thousand pendent stamen-blossoms, from which, with the slightest shake, descends a shower of golden coloured particles, kissing the crimson lips of the unpretending little pistil-flowers; it stands living and awake, while everything else is still steeped in its heavy winter slumber. When unisexual flowers grow on *evergreens*, as happens with the pine and fir trees, the mechanical hindrance which the leaves would cause, is obviated by their being made slender as needles. So richly beautiful are all the providences of God; no difficulty ever arising either in the moral or natural world, but the remedy is waiting at its side. Perhaps the prettiest examples of unisexual plants are the common gourd and cucumber, where the female flowers are immediately distinguishable by the presence of the rudimentary fruit, which is not the case in the arborescent kinds.

The maize or Indian-corn plant illustrates another kind of male and female flowers; the former rising in a tuft at the summit of the stem, the latter produced at its sides, and resembling tassels of yellow silk. The plants called sedges, and the bur-reed or *Sparganium* of our ponds and ditches, have their flowers disposed in much the same manner, the pistils being thus placed *below* the stamens. Hence it would seem that the passage of the farina from the one set of organs to the other, is facilitated by gravitation; and this is rendered further probable by the circumstance of pendulous bisexual flowers, as the fuchsia and snowdrop, usually having the pistil longer than the stamens, while in erect ones it is usually shorter. In each case the apex of the pistil necessarily receives a portion of the falling farina. The mode in which the farina passes over to the pistil is veiled in profound mystery. Gravitation cannot always help it; the wind, the bees, and the sporting of insects may sometimes assist; occasionally there are special mechanical contrivances. Possibly the pistil and the farina may be in different electrical states; or there may be a kind of magnetic attraction on the part of the pistil, which will thus invite the floating particles, and this is the most probable. Like certain deep secrets connected with animal generation, the explanation of this most interesting point is reserved for future times. Nature, in all her departments, allows herself to be interpreted but slowly, so that every successive age may delight in its own discoveries; and while it feels itself in advance of the past, perceive that there is immense knowledge yet to be acquired. How many unisexual plants are there, the mercury, for instance, and the hemp, which often grow wide asunder, and are clothed with leaves, (as are indeed almost all herbaceous unisexual

plants) yet the farina is conveyed from one to the other at the proper moment, and the germs fecundated. In greenhouses, the *Begonia* is a most interesting and beautiful example of male and female flowers on the same stem.

6. It is for the ultimate purpose of reproduction that the activities of plant-life are wholly exerted. As if conscious that some day they must perish, from the first moment of existence plants devote themselves to preparations for producing flowers; and if accidentally placed in circumstances which threaten early death, will make a vehement and successful struggle to ripen at least a seed. All the most interesting and beautiful incidents in the biography of plants gather round the history of their flowers. Until these appear, the plant has attained neither to its highest glory nor its full vigour, nor are its properties perfected. This is why for medicinal purposes plants are always collected when in bloom. As the vesture of the stamens and pistils, the petals of flowers may be regarded as the wedding-dresses of the plant; their opening to the sunlight as the bridal morning; and their lovely hues and sweet odours, as its gaieties, smiles, and music. Pliny well called flowers 'the joy of plants,' for at no period in the history of life is joy so brilliant and abounding as when its sympathies and affections blossom into marriage; and immutably identified with such joy are the matchless forms and vivid colours of flowers, their fragrance, their gracefulness, and the superb season of their highest plenty, when all nature is a song. Even in the *bud*, the importance of these organs is foretold; for at a period when the calyx and petals are but minute, colourless scales; when the silken attire is but weaving, and the embroidery is scarcely traced, the stamens and pistils often shew a large and shapely development. This is well seen on unrolling the white spire-like buds of the crocus bulb. When the stamens have shrivelled, and the petals have withered and fallen, gestation may be seen in the ripening seed pod; parturition in its bursting when mature, and the escape of the seeds; lactation in the nourishing of the new born plants by the soft white matter stored up for that purpose within the shell of the seed. There is not a more charming analogy in nature than that of the mother's bosom with the nutrient cotyledons of a seed, which, usually produced in *pairs*, sweeten their latent juices immediately they are needed by the thirsty little being entrusted to them, now but a green speck, some day a beautiful plant or a mighty tree. The vegetable anatomist is familiar with many more such resemblances, unnecessary here to be specified. The curious may see an account of them in Ryan's *Philosophy of Marriage*, chapters 13 and 15.

7. The discovery of this admirable piece of consanguinity between plants and animals belongs wholly to modern science. The ancients allude to it rarely, and in the most superficial manner. Aristotle (*Do Gen. Anim.* i. 23.) and Pliny (*Hist. Nat.* xiii. 4.) seem to have had a slight idea of the function of the farina; the other allusions relate almost exclusively to the date-palm, celebrated for its separate sexes, from the first dawn of history.* Not, indeed, until the middle of the sixteenth century was the subject seriously examined. The period included between this and the beginning of the eighteenth, rich in profound and memorable insights, found Ray, Grew, Malpighi, Camerarius, and numbers of other acute botanists studious in the investigation, the synthetic mind of Linnæus rising at the close, to consolidate their scattered observations into an exact and coherent system. In the writings of this great man are cited innumerable facts and illustrations on the sexuality of plants, and its agreement with that of animals, placing the matter beyond possibility of denial, though objectors were plentiful and longlived.†

8. Where stamens and pistils are not produced, as in the ferns, seaweeds, lichens, and other plants thence named by Linnæus *cryptogamic*, or 'invisibly-married,' their functions are representatively fulfilled in a mode similar to that by which zoophytes and animalcules are multiplied. Sometimes, as in that curious inhabitant of our still ponds, the *Zygnema*, there is a wonderful simulation of sexuality, though the organs engaged are simple cells.‡ The animal and vegetable kingdoms blend at their lower extremes, approaching in external forms not a little, and largely in organization and method of life; and so intimately, that it is yet undecided under which division certain little beings best deserve to be arranged. That the sexual principle is continued into the very lowest, whether animal or plant, is, however, perfectly certain.||

* See, for instance, in addition to the above-named authors, Herodotus, Book 1st; Vincentius Bellovacensis, in that great cyclopædia of the middle ages, the *Bibliotheca Mundi*; (*Spec. Nat.* xiii. 31.) and the most amusing account of the 'Jewes of the palms,' in Burton's *Anatomy of Melancholy*, Part 3, Sect. 2, Member 1, Sub-sec. 1.

† The most important of the evidence so collected, is presented at one view in a dissertation by Wahlbom, called *Sponsalia Plantarum*, published in the first volume of the *Amœnitates Academicæ*, 1749, and translated by Rose in his 'Elements of Botany,' 1775. The botanical article in the *Encycl. Brit.* may also be consulted for a summary, both of the evidence and the objections.

‡ The same simulation of sex in its highest expression, occurs in certain animalcules, as the *Paramecium Aurelia*. (See Rymer Jones, p. 63.)

|| The best and most recent information on the reproduction of the Cryptogamia in general, is contained in Lindley's great work, 'The Vegetable Kingdom;' and on that of the tribes especially interesting to this inquiry, in Hassall's *Fresh-water Algae*, and Itals' *British Desmidiæ*.

Inorganic Substances.

9. The gradual but steady decline in the expression of sex as we travel from mankind downwards to the plant, the sponge, and the animalculo, prepares the mind for its total disappearance, when with another step, we enter the inorganic world. Here are warm sympathy and enduring affection, parents, offspring, and every indication of sex as an underlying force, but no longer a trace of the conformation seen in the beginning. Unlike organized beings, which rarely forfeit their identity by generating; inorganic bodies, when they marry, lose themselves in the offspring they engender. For with these, marriage consists in a complete intermixture of substance, and consequent sacrifice of form; and in every case the uniting bodies acquire with their new shape, a new quality. Thus, by the marriage of oxygen and hydrogen, two invisible gases, *water* is produced; by that of the metal calcium and oxygen, *lime*; by that of oxygen and nitrogen, again two gases, invisible and innocuous, *nitric acid*, a yellow, ferocious liquid. With the exception of the fifty-four fundamental substances which the chemists call 'simple,' (as gold, silver, phosphorus, sulphur, oxygen,) the entire materials of the crust and envelope of the globe, including the ingredients of animals and plants, owe their existence to marriages of this nature, incessantly transpiring between the fundamental substances, and with infinite complications; and so ardent is the love of the married state, that it rarely happens that those substances are found in their original, celibate condition. It is when they do so occur, and numixed with extraneous matter, that they are called by the beautiful and appropriate name of 'virgin,' as 'virgin gold,' 'virgin copper.' Taking the globe in its entirety, its constitution is that of a noble book, of which the twenty thousand words are the products of only six and twenty letters, variously combined. First comes the alphabet of simple elements; then the innumerable compounds called earths, oxides, acids, alkalis and salts, which are the prefixes, affixes, and inflections; every word, however complex, resting on its own base. Only by elaborate decomposing process, the etymology of matter, can many of the simple substances be forced to return to the unmarried state, and even then they need chains and gaolers, to be detained in it. Potassium, for instance, the metallic base of the alkali potassa, when violently torn from its beloved oxygen, must be dunngeoned in a fluid whence oxygen is absent, or the embrace is instantly renewed. Analytical chemistry rests essentially on the knowledge of these loves and preferences, every substance having a primary affection for some other, and immediately leaving the society it may be sojourning with, when beckoned by the

smiles of its betrothed. Many of the most pleasing experiments of chemistry, and not a few of the pretty, parlour uses of the science, such as enchanted writing and chromatype drawing, depend on the same facts. So that regarded by the light of poetry and correspondence, from being a mere study of the properties and agencies of salts and acids, as so many lumps and drops of dead, insensible matter, Chemistry, like every other science similarly viewed, is seen to be only another, sportive way of telling the story of the human heart, its life, intelligence, and emotions. Dr. Mason Good has closely anticipated these views in his "Book of Nature," Series 1, Lecture 8. "Loves and marriages," says this author, "are common to all nature. They exist between atom and atom, and the philosopher calls them attraction; they exist between congeries and congeries, and the chemist calls them affinity; they exist between iron and the loadstone, and every one denominates them magnetism." Nowhere are the illustrations of sex more amusing than in chemistry, because of the parallels it furnishes not only of affection and fidelity, but of the most barefaced flirtations and jiltings.

Heat.

10. Oxygen, the most abundant and active element of nature; invisible, enamoured oxygen, adjoins itself to almost every element in turn; and wherever it clings in its love, there *heat* is disengaged. If the union be rapid, the heat is palpable and burning; if slow, as in the oxidation or rusting of a piece of iron, it passes off unperceived. This is the marriage to which all the natural warmth of our bodies is owing. The oxygen which we imbibe from the atmosphere in breathing, attaches itself to atoms of the carbon it finds awaiting it, being carried throughout the system by the circulation of the blood, and the immediate result is the disengagement of heat. Even in its origin, the heat of the body thus forms a beautiful emblem of the warmth or fervour of the spirit, excited by the sweet presence of one at once loving and beloved. It is no mystic's dream that heat and love are counterparts. Without an inborn heat, promoted from without, the body has no life; without an inborn love, nourished by another's, the soul is torpid. Both come of full, earnest, animated sympathies deep in the inmost sanctuaries of our being. Maintaining their beautiful agreement with animal life, even plants give out heat, wherever, under the influence of oxygen, the vital processes are going on with activity. Ordinarily, the heat so set free does not exceed a single degree of the thermometric scale, and is consequently neutralized immediately. But while in bloom, the

sweet era of its loves, the plant consumes oxygen so largely, especially through its floral organs, that the mercury rises fast. This is particularly observable in flowers which grow crowded together, as those of the genus *Arum*.

11. Heat of all other kinds is similarly the result of an imitative generation, either purely chemical, or partly mechanical. The warmth which proceeds from the fire, and from a candle, comes of the union of the oxygen of the atmosphere with the carbon of the fuel, the flame which attends, being caused by its intensely rapid evolution. Not that heat in any case *consists* of the combined oxygen and carbon; because this flies off as carbonic acid gas; but that simultaneously with the chemical action which takes place during combustion, the potent element in question is disengaged and made sensible. Even the sun-beams, fervent as we think them, do not warm us of themselves. It is only when their heat is received by some material substance, that by radiation, it becomes felt. The sun, in a word, is the father, the earth is the mother, of all external heat. Without *both* agents, the one acting, the other re-acting, everything would be frozen to death. The higher strata of the atmosphere are cold as the arctic seas, (familiarily demonstrated by summer hail-storms); and the lower ones in which we live, together with all animals, plants and birds, would be no less wintry, were it not for their nearness to the earth's surface. Aeronauts report that the higher they ascend in their balloons the colder the air becomes, though there is nothing to intercept the full and direct shining of the sun-beams. The snow lies for ever on the lofty peaks of great mountains, because at such heights there is insufficient absorbing and radiating surface to raise the temperature above freezing point. Burning glasses, though the sun-beams pass completely through them, and though in the focus there is hottest fire, are in themselves unaffected by the heat which they collect. So too with metal reflectors.

Light.

(The subjects of the two next sections [Light and Colour] are not dwelt upon at length, because of the uncertainty which surrounds many questions relating to them. They also require more extended knowledge on the part of the author, to be treated in a way that would prove satisfactory.)

12. Light, which to appearance, comes from the sun as its sole origin and donor, needs before it can illuminate, like the solar heat before it can warm, a recipient or respondent. For the sun is not Light itself, but only the *father* of light, as of heat. All seeing, or what is the same thing, all consciousness of light, comes of marriage between the light

that falls on them, and the objects which reflecting it, thereby become illuminated. Not only is our knowledge of terrestrial objects due therefore to this process, but that of the moon and planets, which shine upon us because they are reflectors of the same solar beams which light us before they in their turn, come into view. This is not the only illustration of nature's marriages connected with the history of light. Whatever the exact nature of light may be, there is good reason to believe that the beautiful thing we so denominate, is brought into visible existence, as an occupant of the sky, by the animating action of the solar orb on a latent luciparous element diffused throughout space, and which in the absence of such stimulus, is still and dark. The sun weds it, and every surface turned that way, is made bright by the result. The researches of Nasmyth tend to shew that this luciparous element is *unequally* diffused. If this be true, not only will the primary derivation of all the light which sustains and gladdens life be seen to accord with the origin of every other gift of God; but a variety of remarkable phenomena connected with the history of the heavenly bodies will be more completely accounted for. Such for instance, as the variable brightness of certain stars; the total disappearance of certain other stars, (of which there are several well-known records); and the dimness of the sun which is said to have occasionally occurred.* In all such cases it is supposed that the changes have been induced by the particular spheres being then in portions of their orbits less or more abounding in the luciparous element, and thus either debarred from generating their accustomed plenitude of light, or happy in unusual progeny. This explanation is not inconsistent with Herschel's, but an enlargement of it. As with the past, so with the future. Our sun may yet have to pass through regions in which the luciparous element may either abound or be deficient, and thus shine with increased or diminished splendour to the eyes of future generations, the light of the moon being of course augmented or reduced in proportion. 'The sun,' it is prophesied, 'shall be darkened in his going forth, and the moon shall not cause her light to shine.' But after this a glorious season is to come, when 'the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.' (Isaiah xiii. 10, xxx. 26) The primary significance of these prophecies is of course,

* See for accounts of these several phenomena, Milner's 'Gallery of Nature.' Every reader of Virgil will remember his description of the dimness of the sun prior to the assassination of Julius Cæsar, 'when he covered his bright head with a rusty hue, and the impious age dreaded eternal night.' (*Cum caput obscurum, &c.* Georgio, l. 467—468.)

purely spiritual, and their language essentially figurative, and as such, there is no difficulty in interpreting them. But it is interesting to see how, like all other spiritual occurrences, they will, or may have their outbirth in the world of nature, so as to receive a literal fulfilment in addition.

Colour.

13. Wherever the marriage of light and matter is consummated, another phenomenon transpires. This is *colour*, born of the same sweet intimacy as that which reveals the object itself. All colour comes of the union of Light, as its universal father, with the several forms of matter in which colour is observed. For in light, though colourless as we look at it in the sky, are contained the essential principles of all colours, blended so beautifully and harmoniously that not one of them prevails above another, while each is ready to manifest, at any moment, its presence and quality. This is done whenever the rays of light impinge upon any of those material substances (except white or black ones) which by its illuminating presence are made visible; that is to say, all known things except certain gases; and these probably, would also be rendered visible, could they be collected in sufficient volume. Every such substance has power to select and absorb a certain portion of the light which falls on it, and to reject the remainder, which being thus dissevered, appears in its own particular tints. These unabsorbed, separated tints, lie as it were, outside the object, and reflected from it, form what we call its colour. Those wondrous and captivating hues which we fancy to be portions of the things themselves, arise in reality, from their behaviour towards the light. The rose absorbs the blue and yellow rays, and every other tint of light but that which paints it red; gold absorbs all except the yellow rays. Emeralds and the grass, on the other hand, decline the green ones; the atmosphere declines the blue, and thus gives to the sky its lovely azure. White objects reflect *all* the tints, and thus return them in their state of perfect union. Black ones, on the contrary, absorb them all.

Land and Water.

14. Throughout Creation, as recognized in earliest, and in all high philosophy, the parts of a thing, and the whole of it, are exponents of each other. Universally 'the mass may be known by the atom, and

the atom by the mass. Every where the large explains the little, and the little translates the large.* Sex, accordingly, as identified with the units or individualities of the world, re-appears in its total; expressing itself here in the qualities and offices of its two great components, Land and Water; the one rich in capacity to produce, and thus correspondent with woman; the other strong in energy to vivify, and thus analogous to man. The one is husband; the other, wife. It is because of this, that we so delight to view the roll of the waves upon the shore, the gliding of a stream among the meadows, the fall of rain upon thirsty ground, or any other such natural visit of water to earth. For the pleasure felt in those scenes arises not so much from the physical circumstances as they are in themselves, as from the vivid pictures of the deeds and endearments of conjugal affection, which they present to the imagination; ever quick to discern pictures of human nature. Like a beautiful woman, ripe both in frame and mind, adorned with all charms and modesty, Earth lies quiet in her loveliness till admiring, delighted Ocean shall caress, and make her gladly fertile. On the musical beach he shouts, in an everlasting epithalamium, how he loves his bride: in the still seclusion of the gardens and green fields he embraces her in rivers, and soft, fecundating showers; at once consummating his love, and filling her with his mighty life. Of this great marriage comes all the opulence of the world. Under the influence of water, life springs up vigorous and plentiful. Elsewhere there is but famine and sterility. 'In Spring,' says the splendid verse of Virgil, 'In Spring the Earth swells, and demands the reproducing seeds. Then omnipotent Father Æther descends in fructifying showers upon the bosom of his joyous spouse, and great himself, mingling with her great body, nourishes all her offspring.' (*Vere tument terræ*, &c. *Georgic* ii. 324—327.) 'Earth,' says Lucretius, in an equally fine passage, 'Earth, impregnated by the liquid rain, produces the wealthy crops, and the joyous groves; produces the race of men, and all the tribes of animals, since she supplies them with food, by means of which they support their bodies, and lead a pleasant life.' (*De Rerum Nat.* ii. 991—996. Compare i. 251—262.)

15. When old Homer called water 'parent of all things,'† and when Thales, almost as anciently, taught that 'water is the beginning of all

* Emerson, 'Representative Men.' See, for illustrations, the same author's Essay on 'Compensation,' near the beginning.

† ———— καὶ ἄν ποταμοῖο ῥέεθρα
Ὠκεανού, ὅσπερ γένεσις πάντεσσι τέτυκται.

Iliad xiv. 245, 246.

things,* it was the enunciation, therefore, of a simple truth, somewhat figuratively put, rather than the play, as some have deemed, of a sprightly, but erring fancy. The ancient Hindoos held the same opinion, as may be learned from the opening line of the beautiful drama of Sacountala, or the Fatal Ring, translated by Sir William Jones, from the Sanscrit of Calidasa, 'the Shakspeare of India.' The primæval denomination of water by the very name of 'father,' in its Hebrew and Sanscrit form of *ab*, and the derivation thence of many names and words denoting or referring to water, as *aron* and *amnis*, a river, *aqua* water, *aquor* the sea, is a fact of no mean significance.† Neither is it without good reason that in all languages, rivers instinctively receive the name of 'father,' as 'Father Thames,' and Ovid's 'Father Tiber.' The allusion in poetry and mythology to the respective functions and symbolic characters of the earth and the water, are of the highest beauty. That Earth, for instance, is the universal *mother*, is one of the most favourite truths with the poets of all ages, as Pindar, *Nem.* vi. 3; Æschylus, *Prom.* 90; Lucretius, ii. 997; Tasso, *Ger. Lib.* xv. 28; Shelley, *Revolt of Islam*, 5,—

'Maternal Earth, who doth her sweet smiles spread
For all.'

The modern poets generally animate her in this way:—

'Earth shews to good and bad,
The same blind kindness, beautiful to see,
Wherewith our lovely mother loveth us.'—*Festus*.

Adverting to this beautiful beneficence of the earth, Cicero tells us in that charmingly philosophical essay of his on 'Old Age,' that he contemplates it with even greater pleasure than her productions themselves. (*De Senect.* cap. 15.) Scripture, which rarely fails in the illustration of any true natural harmony, gives an example of that before us, in Job i. 21, 'Naked came I out of my mother's womb, and naked shall I return thither.' In mythology, where is there a more pleasant fable than that of old Deucalion and Pyrrha, who in order to repeople the

* *Ἀρχὴν δὲ τῶν πάντων ὕδωρ*: as related by his biographer, Diogenes Laertius, i. 27. Cicero alludes to it in his essay *de Natura Deorum*, i. 10, 'Thales enim Milesius qui primus de tali rebus quæsit, aquam dixit esse initium rerum. Deum autem, eam mentem, quæ ex aqua cuncta figeret.' See also the notes on the passage in Diogenes Laertius in the excellent edition of that author by Meibom. Some have supposed that by water, Thales meant "chaos," on which see Enfield's "History of Philosophy," Book II ch.p. 3. But what is "chaos"?

† The permutation of *p* to *m* in *amnis* is what we see in *ὑπνος* and *somnus*, *σεβω* and *σεμνος*, &c. That of *p* to *q* in *aqua* and *αἰκυρ* has its counterparts in *ἵπταται* and *sequor*, *λύκος* and *λύπυς*, *σπυμα* and *scum*, &c.

world after the deluge, are commanded to collect and throw behind them the 'bones of their mother'? Pyrrha hesitates to take part in so unfilial an act, and Deucalion himself has misgivings, till catching the inner meaning of the oracle, he exclaims—'The gods are just, and require no sacrifice. Our mighty mother is the Earth, and her bones are the stones which it contains!' The result proves him to be right. When, in another age and country, the oracle answers—'He shall be the conqueror who first shall kiss his mother,' Brutus cleverly secures the prize by falling, as by accident, on his face, and kissing the ground. (Ovid, *Fasti*, ii. 717—724.) Cybele, the ancient goddess of the earth, that is to say, the earth impersonated, was represented as a robust and handsome woman, far advanced in gestation, to signify her fertility, and provided with many breasts, to shew that from the earth all living creatures derive their food, as a babe from its mother's bosom. When Daphne, or the laurel-tree, was said to be the daughter of Peneus, it was but the poets' way of telling that the laurels which clothe the banks of that legend-haunted river, owe their luxuriance to the influence of its waters.

The gods and goddesses of Mythology.

16. The conclusion of the preceding section introduces us to the fine subject of the gods and goddesses of antiquity, and their original connection with the components and attributes of material nature. For the deities of the old Pagan religions were not arbitrary or meaningless fictions, but took their rise in observations of the powers, qualities, and processes of nature, of which they were deemed the causes, guardians, and preservers. HE whom Christians know as the Creator and Preserver of the world, was thought of from His works backwards to Himself, and worshipped under as many names as there were perceived to be manifestations of divine wisdom, goodness, and power; some of these being masculine in character, others feminine. Thus, Plutarch tells us that Homer's 'father Ocean,' the source of all things, was the same as the famous Egyptian deity Osiris, or the Nile, the prototype of all gods, whether of Greece, Rome, or Scandinavia. In his festivals, he further tells us, a water-pitcher was carried, as emblematic of his nature and powers, together with leaves of the fig-tree, for an equally obvious reason, while in his statue he was represented triphallic. (Isis and Osiris, 34, 36.) Isis, the sister and wife of Osiris, represented the land of Egypt, as Osiris did its great fertilizing river. She was the same deity as Cybele; the same also as the Venus of Cyprus, goddess especially of love; the same also as the Ceres of Eleusis, (called also *Demeter* or

mother-earth,*) inventress and goddess of the corn-fields. Both Isis and Ceres were represented with their hands full of ears of corn; and while to the latter was ascribed a bosom of amplest development, Isis was represented with paps springing from every part of her body.† In each case, was beautifully pictured, as in the statue of Cybele, the maternal function of nourisher of life. The Diana of the Ephesians, who was the same religious impersonation, under a different title, bore, for the same reason, abundance of woman's sweetest physical characteristic. Osiris, for his part, was identical with Dionysus, and other primæval deities, celebrated for their masculine powers and attributes, as Isis, Venus, and Ceres were for feminine ones. Under these two famous names, Osiris and Isis, are virtually comprehended indeed, both all nature and all divinities. Conjointly, they denoted the reproductive powers of nature, or the principle of fecundation on the one hand, and of conception and parturition on the other. This was the earliest idea of divine office with all the ancient nations of the East, in whose mythology it is universal. It is Indian as well as Egyptian. The Baal and Ashtoreth of the Babylonians and other nations who dwelt near the Jews, when the latter were a people by themselves, indicate in their earlier history, the same views. The signification of the names 'Osiris' and 'Isis' beautifully accords with the respective functions of the two deities, the name of Osiris denoting, according to some writers, 'water,' according to others, 'many-eyed,' the propriety of which latter appellation will appear further on; while the name of Isis is denotive of 'woman' or 'wife' (terms equivalent in the Eastern languages); and is probably only another form of the first name given to woman;—'She shall be called *eeshah* (עֵשָׂה), that is, woman, because she was taken out of man.' (Gen. ii. 23.) The manifold worship of Isis, and consequent variety in her names, procured for her the epithet of *myrionyma* or 'thousand-named.' 'Venus siquidem,' says Schedius, 'Urania, Vesta, Minerva, Mater magna Deum, Astarte, Erthus, Isis,

* Δημήτηρ θεὰ, γῆ δ' ἔστιν, κ.τ.λ.

Euripides, *Bacchæ*, 275, 276. See also the 40th Orphic hymn.

† The large breasts of Ceres are rarely mentioned, but may be understood from the epithet of *mammata* given her by Lucretius; (iv. 1161.) and from the allusion made by Arnobius in his celebrated 'Disputationum adversus Gentes,' written to shew the sincerity of his conversion to Christianity. He styles her 'Ceres mammis cum grandibus.' (Cap. vi, near the end.)

The multitudinous paps of Isis are mentioned by Macrobius, as follows:—'Hinc est quod continuatis uberibus corpus Dæe omne densetur, quia terræ vel rerum naturæ alit nutritur universitas,'—*Saturnalia*, Lib. i. Cap. 20, (the concluding sentence.)

Luna, Diana, Juno, Lucina, Hecate, unum numen sunt, pro diversis virtutibus positum. Et hoc ita certum est, ut idcirco Isis illa *μυριόνομα* dicta sit,' &c. (*De Diis Germanis*, cap. ix., p. 172. Elzevir edit. 1648. See also pp. 156, 157.) In connection with this subject may be noticed those most ancient and sacred ceremonies called the *phallic*, from the circumstance of their principal feature being the display of the emblematic *φαλλός* and *αἰδοῖον γυναικείον*, the latter represented in the shell called the *Concha Veneris*,* and in the letter Δ. Far more discredit has been thrown on the phallic ceremony than it deserves, and entirely from misapprehending its original intent. In later ages undoubtedly it became gross, but this was a corruption never contemplated by its founders. In all matters connected with mythology, and ancient religious rites, whether pagan or Jewish, the outer form should be regarded as only the introduction to an inner life, full of elegance, truth, and philosophy. 'The phallic procession,' says Bulwer, 'however outwardly indecorous, betokened in its origin, only the symbol of fertility.' (*Athens, its Rise and Fall*, ii. 17.) On the wide-spread observance of the phallic ceremonies, possibly extending even to the rural sports of May-day in England, and the elevation of the May-pole, as their last remnant, consult R. Payne Knight's 'Inquiry into the Symbolical Language of ancient Art and Mythology,' sect. 23. On Osiris and Isis, and many collateral subjects, treated at length, and with profound learning, see Greswell's 'Fasti Temporis Catholici, vol. 3rd (1852.) Selden's learned work, *De Diis Syriis*, likewise contains much valuable information. See, for instance, on Osiris, *Syntagma* i. cap. 4; and on Isis, *Prolegomena*, cap. 3, pp. 55 and 147 (ed. 1662.)

17. Nothing more admirably discourses to the mind on the sexuality of nature than the fine poetic stories bequeathed us by the ancients, of which the above furnish a specimen. 'The division of all mythological

* The *Concha Veneris* is by some supposed to have been that extraordinary production of nature, now called the *Venus*, or *Cytherea Dione*, a delicate Ilac bivalve, well known to conchologists, and found in most good collections of sea-shells. Different species of *Cytherea* remind the naturalist of woman at her different periods of life, (the present one agreeing with maturity,) no less forcibly than the singular fungus called *Phallus impudicus*, found in the woods in autumn, does of man. But there are geographical difficulties in the way here; whereas none interfere with the more usual belief that it was some species of the spotted univalve genus *Cypræa*, so frequent an ornament of the mantel-piece, convex on the spotted side, flat on the other, with a narrow longitudinal aperture. Ulysses Aldrovandus, the famous natural historian of the 16th century, treats of these shells at length in his chapter *De Concha Veneris*, giving figures of all the species that were known to him. (*De Testacis*, Lib. iii. cap. 82, pp. 552—559. Ed. 1642.)

beings into masculine and feminine,' says Müller,* 'cannot in any event, have been the result of accident.' Neither can there be a doubt that the sex of the presiding deity was always determined by the accordance of his or her charge, with either the masculine or the feminine nature and office. An immense body of acute perceptions of the method of nature is thus comprised in their magnificent old creed. When we call to mind the lofty correspondences of the vine and of corn, including their emblematic use in Scripture; and as bread and wine, in the chief sacrament of the Christian religion; and when we find their respective deities, Bacchus and Ceres, or Osiris and Isis, (each pair consisting of a male and female) intimately associated with the first legends of mythology, and the beginnings of life; how brilliant and inviting becomes that which Lord Bacon, while he so well treats, so justly styles, 'The *Wisdom* of the Ancients.' No other name, indeed, can so well describe it, because it is founded on the noblest and truest of all secular knowledge,—the knowledge of the operations of nature, and the harmonies which link each several part to every other. 'It is an excellent invention,' says this wise book, 'that Pan, or the world, is said to make choice of Echo only, above all other speeches and voices, for his wife. For that alone is true philosophy, (or wisdom) which doth faithfully render the very words of the world. It is written no otherwise than the world doth dictate, being nothing else but the image or reflection of it. It adds nothing of its own, but only iterates and resounds.' Buttman, one of the most esteemed German writers on mythology, puts the matter in a very clear way:—'It is most erroneous to consider the wonderful actions and events of the mythic world as the accidental offspring of a rich and variously-endowed imagination, going forth in search of the marvellous. Of this nature is the invention of our modern tales of wonder; but it is entirely foreign to that simple and primitive age which invented nothing without design, but merely contemplated and learned, and then figuratively represented.' Nothing so complete ever sprang from mere wantonness of fancy.† Doubtless, in after ages, the original, faithful pictures were often extravagantly perverted; whence it is that mythology, in its later condition, appears in many points repulsive. The beautiful purity of its youth has been soiled, and its meaningful oratory distorted. The poets, to whom we are indebted for the preservation of the chief part of the ancient myths,

* Introduction to a Scientific System of Mythology, chap. xiii.

† See also for abundance of excellent remark upon the true nature of mythology, 'The Progress of the Intellect, as exemplified in the Religious History of the Greeks and Hebrews, by R. W. Mackay.' Vol. 1st. The most learned book of the day.

themselves allow this to have occurred;—Pindar even so far back as the time of the *Odyssey*,—‘I believe,’ says he, ‘that the legends of Ulysses extend beyond what he really suffered, being drawn out by the fictions and winged art of the sweet-tongued Homer, who through his skill and genius insensibly deludes the mind with fables.’ (*Nem.* vii. 20–24. See also *Olymp.* i. 29.)

18. The *marriages*, accordingly, so frequently noticed in mythology, were like the sexes of the deities, not ascribed to the manifold gods and goddesses of the earth, air, and water, because wedlock is a human observance; but because the constituents and energies of nature which those deities were intended to personify, were perceived to be in their qualities and functions, male and female; and to sustain the world in its integrity and comeliness by perpetual communion with one another. ‘The lively and creative genius of the Greeks,’ observes Keightley, ‘seems particularly to have delighted in this species of fiction. They loved to represent the origin, the union and changes of the various parts of nature under the guise of matrimony and birth; Causes with them becoming parents; Effects children.’* The story of the marriage of Zephyrus, or the balmy west wind, to Flora, and the consequent embroidering of the earth with flowers, is at once a charming instance, and one of the prettiest pieces of verse in all Ovid. (*Fasti*, Lib. v. 195–215.) The incongruous and unhappy marriages, which often originated foul and monstrous animals, or led to long courses of calamity, depict what takes place when the fair order of nature is departed from. (See on this subject the notes on the *Cratylus*, in Taylor’s *Plato*, vol. 5, p. 418.)

Duality of the Divine nature.

19. Opposite as the subjects and their connections may appear, in this seemingly vicious theology, this ascription of sex and marriage to the fabulous divinities of pagan worship, is figured the whole of the sublime cause to which sex and marriage universally are owing. For these things ramify throughout creation, (and were thus ascribed to the pagan divinities) because in essence they veritably exist in the Creator, who is perfect Wisdom and perfect Goodness, or what is the same thing, perfect Male and perfect Female. God, says the peculiar but expressive language of the old Greek hymn, ‘God is both a man and an immortal maid:’—

Ζεὺς ἄρσεν γένετο, Ζεὺς ἀμβροτος ἐπλετο νόμφη.—*Orph. Frag.*

* *Mythology of Ancient Greece and Italy*, p. 40. See also p. 43. Ed 1831.

Ἀρρενόθης, literally 'male-female,' was an epithet frequently applied to the supreme Deity by the ancient Greeks.* The Hindoo theology included a similar view, (exemplified in Kindersley's *Specimens of Hindoo Literature*, pp. 6 and 10, 1794.) as did also the ancient Chinese Number-Philosophy. (Schlegel, *Indian Philosophy*, Book 2, chap. v.) Many think that the Divine is inscrutable. Certainly as to his Infinity, he is so.† But by the reverent study of his Word and works, more true knowledge may be gained concerning God, than it is possible to acquire concerning any human being. From these, which are the *EFFECTS*, we learn the quality and constitution of the *CAUSE*. For there is no uncertainty in the character of the Divine, such as we meet with in the *human*. Revelation, philosophy, the structure of creation, alike shew him to be an all-perfect, Divine *HOMO*, which is at once the simplest and the grandest conception that can be formed of him. The spiritual constituents of the finite *homo* are disposable under the intellect and the affections, which comprise every faculty and tendency of our inner life; the constituents of the Infinite *HOMO*, of whom the finite is the image and likeness, are the intellect and the affections in their perfect form, or Infinite Wisdom and Infinite Goodness. All the divine powers and attributes come under these two great principles, and thus indicate them to be the essential components of the divine nature. Omnipotence and Omnipresence themselves are but results or expressions of them; being no more than the capacities for irresistible and all-embracing exertion which necessarily inhere in Infinite Wisdom or Truth, and Infinite Goodness or Benevolence.

20. The Divine character being thus a union or marriage of Perfect Wisdom and Perfect Goodness, principles which meet reflex and complement in each other, as man and woman, we readily understand how 'God is *Love*;' for as heretofore explained, there is no true love where there is no reciprocity, and the highest reciprocity is that which subsists between wisdom and goodness, seeing that each supplies the companionship which the other needs and longs for. In God this reciprocity is perfect. For the Divine Love must not be regarded as mere *benevolence*, though often so thought of. If we do not incorporate into our idea of it, the intellectual element, we misapply the word. 'The Love of God,'

* See for illustrations, 'Cudworth's True Intellectual System of the Universe, Book 1, chap. iv. p. 304 (1678.)

† Admirably put by Sir Thomas Browne:—"God hath not made a creature that can comprehend him: 'tis a privilege of his own nature. 'I am that I am,' was his own definition unto Moses; and 'twas a short one to confound mortality, that durst question God, and ask him what he is."—*Religio Medici*, part 1. sect. 11.

says Mackay, 'is a phrase little understood. It may be felt in nature's poetry, but cannot be fully developed except through a rational solution of her problems. It tasks the intellectual, as well as the moral faculty, comprising the True as well as the Good.' (Vol. 1, p. 50.) That is, we must think of it both from our hearts and our understandings, and see it to be the union of both principles in their highest form, if we would form a just conception of it. It was because of this duality in his nature, that 'God said, Let us make man.' Herein we have it indicated that the two great and all-comprehensive principles, Wisdom and Goodness, are the types and precedents of sex as it is among mankind, and therefore of all other masculine and feminine, wherever and however exhibited, because mankind is the central idea of creation ; at once *microcosmos*, or little world, as the ancients called him ; and *μικρὸς ὀψωνός*, or heaven itself in miniature. From these Divine essences are perpetually flowing the unnumbered forms of progeny which constitute the worlds,—(for the persistency of creation is only another name for continued creation,) and hence there is nothing destitute of their blended impress. As child resembles parent, all things inherit, as an inevitable ingredient of their being, the divine duality to which they owe their origin, and reflectively indicate its nature and composition. The doctines of mythology, for their part, are but human attempts to impersonate, under different forms and appellations, the attributes of the One Almighty, giving them a symbolic existence, and an appropriate sexuality.

21. To recognize the Creator as comprising within himself all Wisdom and all Goodness, united in perfect, Infinite, Divinest marriage, or Love ; and developing from their infinitely active coöperation, the entire material of the universe, and the entire intellect and affection pervading it ; is therefore to read at a glance, the whole of the splendid principle of Sex ; to understand why it is, and whence it comes ; and to provide ourselves with the means of translating some of the finest and most sacred mysteries of nature. Both principles are every where manifested ; but in one place, the Divine Wisdom most strikes us ; in another the Divine Goodness. One thing pronounces commandingly of his intellect ; another persuasively of his 'loving-kindness.' It is solely by this key that the differences of male and female character, or moral and intellectual aptitudes ; properly, the sexuality of the soul, can be satisfactorily explained. For that there is spiritual sex as well as corporeal sex is one of the sublimest facts in human nature. 'There is a sex in our souls,' says Coleridge, 'as well as in their perishable garments ; and he who does not feel it, never truly loved a sister ;—nay, is not capable even of loving a wife as she deserves to be

loved, if she indeed be worthy of that holy name.* It is by this key, too, that we learn why mankind are said to have been made in the 'image' and in the 'likeness' of God. For there is no tautology in these expressions. The Bible has no vain repetitions. When it uses two different words, it intends two different things. Man, marked by intellect, is the outbirth and image especially of God's wisdom; woman, identified with affection, is the expression and likeness pre-eminently of his goodness. Each, however, shares in a degree, in the spiritual attribute of the other, just as to a certain extent, the organic structure is identical. Combined in the Creator, they can never be wholly separated in the thing created; as in a family of sons and daughters, the life of both parents is represented in every child, but the particular sex of only one. Woman, accordingly, possesses as the illuminator of her affection, a large and beautiful intelligence; man's intellect is attended by a similar proportion of capacity for love. Following this out, we here again learn in what true conjugal harmony, that is, in what true marriage consists; namely, the well-adjusted conjoining of intellect and affection. For marriage, rightfully so called, is the exact counterpart of God's own mind. Its partners are different, but they are not dissonant. Each is superior and excellent in place, because the divine principles which are their antecedents, themselves hold infinite equality. And by reason of this emblematic quality it is that a happy, rightly-constituted marriage is the most beautiful thing below the skies. It is quite true that 'marriages are made in heaven,' though not in the popular acceptance of the words. For there is no true marriage which has not God as its centre, and none but true ones deserve this most sacred designation. Only when he is looked at by the eyes of both partners in the same way, and felt to be at once the pattern and the sustainer of marriage, is it truly so called. The wedding ceremony is performed on earth, but the marriage itself is made amid the angels. The ceremonial part of a marriage is therefore a mere appendage or adjunct;—a certificate solemnly given to the world in the presence of God, that the true and essential marriage which underlies it has been consummated. They who would truly marry, must court, love, and wed the soul alone, at once giving and receiving the complement that the soul desires. And this must be done before the altar is approached, or the external rite is not only a mockery, but a snare. For if there be no love before the wedding, none will come after, and there is no wretchedness in life like a loveless or ill-assorted marriage.

* *Biographia Literaria*, vol. 2, p. 206. Ed. 1817. See words of similar purport in *Guesses at Truth*, vol. 2, p. 340. Ed. 1848.

Characters of Man and Woman.

22. Perhaps no question has ever been more actively discussed than the comparative value of man and woman; and throughout the dispute, superiority has been arrogated to man. In many great departments of life and its employments, unquestionably he is superior; but fairly examined, the difference between the sexes is one which neither subordinates woman, nor aggrandizes man. Affection, or woman's prerogative, is a thing as excellent as intellect; and fulfils a part in the economy of human life, if not so commanding, lovelier, and far less easy to be dispensed with. In all ages, however, it has been the mal-practice to measure nobility of spiritual nature by vigour of understanding alone; setting aside the priceless qualities of the heart as lower and less worthy; good in themselves, but possessing none of the royalty of mind. Nothing could be more selfish or unfair; for it is to confine the comparison to what is less conspicuous in woman, with what is chiefly so in man; and to neglect to continue it into those very points wherein man would lose, and woman transcendently excel. Man and woman ought not to be compared according to their relative wealth in one spiritual quality in particular. By such a course each is in turn found wanting. That this should have been lost sight of by intending 'vindicators' of woman, is not a little surprising, and very unfortunate for them, as they have failed of necessity, to prove the equality *really existing*, by confining their attention to what only indicates *inequality*. It is quite as absurd to think slightly of woman because of her deficiency in man's peculiarities, as it would be to reverse the custom, and disparage man for his lack of the characteristics of the female. And for the same reason it is vain to expect similar intellectual *works* from man and woman, unless as rare exceptions. Not that woman's intellectual powers are dull or contracted. Quite the contrary. Woman has proved herself competent to unfold mental products of the highest beauty, but she cannot infuse into her writings that mighty vigour which would place them on a level with man's. It is with the minds of the two sexes as with their qualities of body. Man is bony, angular, rough, muscular, replenished with Strength; woman is soft, whiter, exquisitely rounded, Beauty itself:—

Induitur, formosa est; exultat, ipsa forma est !

Not even if similarly trained, can woman's mind become like man's. No education can effect such a conversion, any more than it can womanize the masculine intellect. The sexes of their outward frames are not more distinct for all life, than are the sexes of their inner lives. In-

deed, the latter are far more real, for even if it were possible to abolish external sex, the psychological constitutions would yet remain intact, seeing that it is on these that personality depends, and that they are born to an unchangeable immortality. See how in every spontaneous act of life, woman betokens her identification with whatever primarily concerns the heart, man with whatever primarily concerns the head. While man is more theological, woman is more pious.* *He* remembers principles; *she* remembers incidents; those in particular which are connected with the feelings. He delights to *read* books. She prefers to *hear* them read. For the eye is the organ pre-eminently of the understanding, the ear that of the affections. The one is more masculine, the other more feminine. Let not this be imagined to imply that the enlarged and enlightened education restricted for the most part, to boys, would with females be ineffectual. Girls, while they learn more quickly, learn quite as profitably as boys, but they assimilate what they learn, in a different way. No education can be too good or too extended for woman, nor is there any thing which man learns, which she has not the ability to acquire. It is only selfish, ignorant men, self-convicted and ashamed of their unmanliness, who dislike to see women well-informed. The best introduction to the knowledge and performance of high duty, such as that of wife and mother, or man's Companion and first Educator, is to have a large intellectual understanding of it. The value of a thing consists, moreover, not in what may be thought of it by other, possibly unqualified, people, but in the amount of pleasure it procures to its possessor; and that the capabilities of happiness are indefinitely increased by the well-storing of the mind, is one of the most ancient truisms. That many of those who are half-sneeringly called 'clever ladies' may not be the cleverest housekeepers, is quite likely. But it has yet to be shewn that the non-clever are, as a class, more cleanly, industrious, and economic, by virtue of their deficient intellectual culture; while it is perfectly certain that at least an equal proportion of women who lay no claim to the name of 'clever,' are just as wanting in the art of domestic

* Hence the celebrity of woman, rather than man, in all histories of pious acts and religious enthusiasm, whether connected with Christian or pagan belief. The history of superstition in religion, of religious monomania, and of modern 'miracles,' likewise connects itself especially with woman. Nothing can be more beautiful, while nothing is more characteristic, than the conduct with regard to our Saviour, narrated of the women of the New Testament, prefigured as it is, in the women of the Old, Pharaoh's daughter, Hannah, &c. The frenzied conduct of the females in the *Dionysia*, and other ancient pagan orgies, is repeatedly spoken of by the Greek poets, as Euripides, in the *Bacchæ*. See Jodrell's Commentaries on Euripides, vol. 2, pp. 296-301.

management. Nothing, in a word, can be more silly than the cry which small, squeaking voices raise against those whom they call 'Blue stockings.' Affectation of learning and learned pedantry are, without doubt, excessively disgusting, and this whether in man or woman; but in pronouncing upon the desirableness of mental acquirements, especially in females, we should take care to distinguish between an ostentatious display of impractical learning, and pleasing, unobtruded knowledge which has been gathered and is loved for its beauty, and the philanthropic purposes it can be applied to. The best way to make *men* elevate themselves intellectually, is for women to set them the example; for men are not humble enough to like superiors for their wives, and in order to preserve their accustomed position, will be fain to seek a higher level. Women are not called upon to *write books*, simply because they may be well-informed, any more than men are so called on. Man has his work to do in the world, and woman hers. Let each first fulfil the part originally assigned, and then let full and abounding culture be given to what may form the pastime of the leisure hour. Woman, it must always be remembered, is no duplicate of man, but the complement of his being, as he of hers. Each has a function to perform in the economy of human life, for which the other is unqualified. Working together, they are all-sufficient:—

Like perfect music set to noble words;

• • • • •

For woman is not undeveloped man,
But diverse.

23. Justly to estimate woman, she ought therefore always to be thought of in connection with the benign and infinite *goodness* of God; that gracious activity of his being which suggested to his wisdom the creation of the world, so that myriads of souls might be born for the enjoyment of eternal happiness as angels; and which, when evil had crept in and wounded, led him to come down to rescue and to heal. Woman re-enacts this goodness daily. While man most enjoys the happiness he *feels*, woman most enjoys the happiness she *gives*. Laying herself out for deeds of kindness and affection, her highest delight is to make *others* glad. So that those for whom she cares are happy, she thinks nothing of the privations she may undergo, or of her personal sacrifices and discomforts. And these she always keeps secret. Men, on the other hand, rarely act, even in their most generous moods, without an interested motive. They will still be selfish where woman will surrender even life; and while woman retires to sorrow and weep in privacy, finding nourishment for her affection even in repulse and

disappointment; man will announce himself a martyr, and withdraw in his pride, even on the dream of a wrong. A woman's attachment never wearies. Once a sister or a mother, once pledged to heaven as a wife, that she always remains. Till a man has experienced the affection of an amiable, intelligent, unsophisticated woman, he knows not half the charm of life; nor till he has enjoyed the *friendship* of such a one, does he truly know what friendship is. For mens' friendships for one another are always more or less shaped by a business feeling; whereas women's for men are generosity itself. Happy the man who has a woman for a friend:—thrice happy who has her in his *wife*. A man's wife may be every thing that is sweet and beautiful, but still she is not his wife in the highest and truest sense, till he can call her, from his heart, his *friend*. And to be this, is woman's triumph. For the glory of her life lies not in the admiration of her lover, but in the solid confidence of her husband; in his reliance on her intelligence and truth, in his esteem for her piety and virtues. Not that she can be made friend without effort of her own. She gains the position by constant cultivation of what she perceives her husband most to value and admire amid the things which her own innate sense of purity and propriety commend as worthy of their mutual regard. And thus not by barely 'loving' him, in that popular but mistaken sense of the word which makes the 'love' of a wife consist in the punctual performance of a definite series of household duties, such as a good servant would perform as well and as diligently. Wives often think that by such 'loving' (incorporating into it perpetual surveillance and the administration of 'good advice') they perform everything necessary to endear them to their husbands; and in suffering the disappointment which is almost sure to ensue, fancy themselves victims of injustice and ingratitude. Wives, to be happy, and to be made friends of, must remember that intelligent men need intelligent companions; just as on the other side, husbands, to be happy, must never forget to be affectionate and kind. Where there is no community of thought, there is little opportunity for coherence in affection. 'How delightful is it,' says D'Israeli, 'when the mind of the female is so happily disposed, and so richly cultivated, as to participate in the *literary* avocations of her husband! It is then truly that the intercourse of the sexes becomes the most refined pleasure.* But as all husbands are *not* literary, perhaps it would be more correct to say that 'the most refined pleasure' is where pure and exalted tastes in the husband find in the wife a delighted and competent admirer. For all true admiration rests upon appreciation, and there can be no

* *Curiosities of Literature*. 'A Literary Wife.'

just appreciation without an earnest and animated sympathy. Lifted to the noble place of *friend*,—for nothing in creation can be nobler than to be the chosen, trusted and beloved of a high-minded man,—there is no thankfulness, no fidelity, no solicitude, no intensity of devotion such as woman's. *Treated* as a friend, she feels it to be the loveliest, dearest privilege of her life to *be* his friend. Women are marvellously resplendent. Chameleon-like, whatever fair colour may be cast on them, that they immediately reflect; giving for every kind word, and for every little sign of love and confidence,—and woman's eye is quick to catch the slightest,—an ocean of heavenly return. Upon woman never falls in vain the sunshine of a smile from him she loves. *He* may think lightly of it, but to *her* it is all the world. So beautiful, in a word, is her affection, so occupying her whole life and thought, that to a woman who is really and heartfully attached, there is but one man upon the earth. The more that man loves her, the more he is loved again, and both find as the result, that in the truest and deepest love lies the truest and profoundest wisdom.

Oh what a treasure is a virtuous wife,
Discreet and loving! Not one gift on earth
Makes a man's life so nighly bound to heaven.
She gives him double forces to endure
And to enjoy, by being one with him,
Feeling his griefs and joys with equal sense;
And, like the twins Hippocrates reports,
If he fetch sighs, she draws her breath as short;
If he lament, she melts herself in tears;
If he be glad, she triumphs; if he stir,
She moves his way; —————
And is in alterations passing strange;
Himself divinely varied without change.
Gold is right precious; but his price infects
With pride and avarice; authority lifts
Hats from men's heads, and bows the strongest knees,
Yet cannot bend in rule the weakest hearts;
Music delights but one sense; and choice meats;
One quickly fades; the others stir to sin;
But a true wife both sense and soul delights,
And mixeth not her good with any ill;
Her virtues, ruling hearts, all powers command;
All store, without her, leaves a man but poor,
And with her, poverty is exceeding store;
No time is tedious with her; her true worth
Makes a true husband think his arms enfold
(With her alone) a complete world of gold.

CHAPMAN (*Temp. James 1st*). 'The Gentleman Usher.'

Who shall describe a *mother's* love? This is indeed divine. Let her child be worthy of her love, and no words can depict her gladness, her pride, her infinite sense of recompense for years of anxious care. The reverse, still it is marvellous to see how she will yet hope that he may turn from his evil way; how impossible to convince her that he is all unworthy. 'Still she remembers the infant smiles that once filled her bosom with delight, the joyful shout of his childhood, the opening promise of his youth,' and however the world may treat him, never knows but one feeling of her own.

24. Justly to estimate *man*, he ought, after the same manner, always to be thought of in connection with the infinite Wisdom of God; the sublime principle to which are owing the design and execution of the universe; the constitution of all truth, whether in nature or mind; and the carrying out in act, that glorious suggestion of his goodness,—the redemption of the world. It is because of his descent from this, that man surpasses woman in skill, strength, grandeur; in whatever is calculated to inspire fear, wonder, reverence. While *she* rules by the enthusiasm and sweetness of her affection; *he* sways by the force of his intellect. Perhaps what we call the 'sublime' and the 'beautiful' in scenery, furnish no imperfect portraiture of the two natures. For the sublime is the depiction more particularly of God's wisdom; the beautiful, more particularly of his goodness. The magnificence of the roaring ocean, and of great mountains, with their voiceful cataracts, and huge, craggy rocks, excites in us the idea of the sublime; and these are the very things which, among others, are the emblems of the giant properties and the manifestation of intellect: the serene azure of the sky, on the other hand, the blossom-covered meadows, and the fruitful trees and cornfields, are things never regarded as sublime, but always beloved as beautiful; and these in their turn, correspond with the sweet lineaments of love, and thus with woman. Both kinds of scenery are expressions of God's Love; but in one the outer vesture is of his Wisdom, in the other, of his Goodness. One is man's mind; the other woman's. He is the mountain and the waterfall; she the scented meadow, the grove with its singing birds.

25. Bearing in mind, then, these original and immortal distinctions, it should be that the sexes should constantly regard each other. They should remember that only by their conjoining their particular qualities, is the true, generic idea of man, or *homo*, attained, and that the formation of this is the highest end and blessing of their existence. Man and woman should think of themselves and of each other as *vir* and *mulier*, only in that particular relation which has reference to their

physical organization, and initiates the sweet privileges of family; and at all other times as *homines*,—beings possessed of spiritual qualities to associate which is promotive of the highest mutual good. The sexes were not created that they should compete as rivals, but unite as each other's complement. Man needs the presence and influence of woman's affection to soften and beautify his intellect; woman's affection puts forth its most lovely blossoms when shone on by the light of masculine understanding. To see the sexes morbidly afraid of one another, evinces that they have not risen to the true, pure idea of *homo*, but are still low down in the animal idea of outward sex. In proportion as the superior consciousness of *homo* is mutually cherished, and the consciousness of *vir* and *mulier* subordinated, will ever be the freedom and happiness of social intercourse; and preëminently, that of married life.

Duality of the Soul. The Intellect and the Affections.

26. While Intellect characterises man, and Affection woman, the primitive essences of which those attributes are manifestations, co-exist in every human being, whether male or female. For just as mankind in general is of twofold composition, consisting of both men and women; so is there a duality in the soul of every individual. The soul, it must be remembered, is not that airy, shapeless, insubstantial appendage to our frame which some have taught; but a definite, spiritual entity; an organized body as complete in all its parts and functions as the material one, and underlying the latter as its formative, spiritual substratum. It is, in a word, what St. Paul describes as the 'spiritual body' of man; enclosed within the 'natural' or material one, like a hand within a glove; giving to the latter all its movement, and owning all the life. For the material body only *seems* to live. In itself it is but a dead, impotent instrument, adjoined to the soul or spiritual body in order that this may play forth its energies for a season, into the material world. It is in the spiritual body that all the activities of our being are exerted, the motions of the limbs and muscles being no more than those of the tool in the hand of the workman; it is in this that the character is fashioned, that all feeling is experienced, and all knowledge acquired. When the material body dies and drops off, the spiritual body, soul, or *real* man, presents the exact configuration therefore of the material livery which once invested it, and in this condition man continues his existence into eternity.

27. The duality of the soul consists in its Intellectual-principle and its Will-principle. The former is that noble property which renders it

intelligent, competent to think, reflect, and judge. The second is that which impels it to particular kinds of acts in preference to others.* It is the joint presence, indeed, of these two great psychological properties, which essentially constitutes human nature or *homo*. No creature except man possesses them; and however minutely the ingredients of our spiritual being may be inquired into, nothing is to be found which is not disposable under one or the other; just as in contemplating the nature of its Divine prototype, Wisdom and Goodness are seen to comprise all known attributes. That such is the true constitution of the soul was recognized by all the most eminent philosophers of antiquity; and though in modern times certain metaphysicians have chosen to assign every thing to the intellect, it has never been denied that the passions and affections (which are expressions or exhibitions of the will-principle) are perfectly distinct in kind from the operations of the understanding or reason. Phrenology, whether right or wrong in its details, is correct, therefore, in primarily classifying all the powers and tendencies of our nature under the two general names of Intellect and Feeling, or Intellectual and Affective faculties. For every propensity and sentiment, phrenologically so called, is some species of affection, and what a man is affected towards, is the same as what he wills. The highest and fairest activity of the will-principle is displayed in woman's love, and hence the word 'affection,' which is properly generic, acquires the specific significance wherein we use it when speaking of the sweet feminine nature.

28. Though but One in bodily person, in interior constitution, every individual is therefore twofold,—a blended male and female. The Divine duality repeats itself in the components as well as in the totality of the human race, rendering every man and every woman, in a degree, both 'image' and 'likeness;' whence, as already hinted, their equal title to the name of *homines*.† All that belongs to thought, under-

* The will-principle must not be confounded with the *will*. The 'will' is the *determination to perform* an action, and is the result of the intellectual-principle and the will-principle acting in concert. This takes place when the understanding perceives a suitable opportunity for performing what the will-principle desires; or conversely, when the will-principle accedes to a dictate of the understanding. The 'wilful' are they with whom the will-principle asserts a rebellious independence of the intellect, and carries that rebelliousness to an extreme.

† About the end of the 16th century, some facetious, but anonymous author wrote an essay arguing that women are no part of mankind, but a sort of intermediate animal between the human and the brute creation! ('*Mulieres non esse homines*,' &c.) Gedecus, a theological doctor of Magdeburgh, seriously refuted it in an essay equally amusing from its indignant gallantry. ('*Defensio Sexus Mulieris*,' 1595.) The reprints are both in one volume.

standing, or mind, is masculine ; all that belongs to will, affection, or heart, is feminine. When we act more immediately from the intellectual principle, the manliness of our nature is foremost ; when from the will-principle, the womanliness. The intellectual principle is more deliberative ; the will-principle more impulsive. Hence it is that some individuals are characterized by caution, others by impetuosity. There is in such, a more vigorous development respectively of the male and female element. Hence, too, in all ages, men, as possessing more of the intellectual than the affectional, have been noted for reflective hesitation ; while women, in whom the preponderance is the opposite way, are celebrated as creatures of promptitude and impulse. The very first act recorded of woman was one in which impulse stayed not to ask counsel of reason. 'She took of the fruit, and did eat.' The healthiest and comeliest condition of the soul is when these two great principles of its being, or its masculine and feminine, are well adjusted ; when they are married, as man and wife, and work together for the promotion of noble ends. The most barren and unsatisfactory, on the other hand, is when they seek to employ themselves apart, or live in unnatural estrangement. To the soul no less than to the body belong those venerable words of highest wisdom, 'It is not good that man should be alone.' Just as with the functions of outward sex, neither male nor female is sufficient by itself for fruitfulness ; so for truly useful and beautiful products of soul, the intellectual and the will principles must cordially co-operate. God, when he formed man and woman, and married them, commanded that they should cleave together not only in the external, literal sense of the words ; but in that deeper significance whereby they denote the thoughts or knowledge of the head, and the sympathies of the heart or will, which he simultaneously married, and set in virtuous action. In the cultivation of arts, science, or knowledge of any kind whatever, success is always in the ratio of the love which unites the intellect and the will ; an unwilling culture, when, as it is popularly said, the *heart* is not in it, is never followed by any progeny of value. Spiritual procreation, no less than physical, needs universally

Collateral love and dearest amity.

Enthusiasm on the part of the *will*, therefore, is equally ineffectual, unless there be ability in the intellect to which it can look for guidance. How often do the best desires come to nothing, or terminate in some calamitous mistake, for want of the assistance the head should give. In evil pursuits, as in laudable ones, the same great law holds good. The divine constitution of the soul remains the same, however its purpose may be abused. The most dangerous villain is he who adjoins

to the devices of misapplied cleverness, the willingness of a defiled heart.

20. In reference to its higher intent, namely, that what the intellect instructs us to be *morally* right, is what the will should alone desire to do, the command issued in such wise providence that man and woman should cleave together as one flesh, has long since been broken. Ever since the 'serpent' seduced the 'woman' from her allegiance, persuading her that desire might be indulged in defiance of the consciousness of duty. The desertion, in a word, of the intellect by the will ; the giving way to the inclinations of the heart though opposed to the knowledge of right and wrong in the understanding, began that great and awful declension called the Fall. It is this, accordingly, which as an hereditary alienation, deep in the inmost chambers of our being, and keeping at enmity the once happy couple,—it is this which lies at the root of all the discord and misery in the world. For whence come the dire sins and crimes that pervade it, but from unwillingness to carry out in act the Divine Truth ; or obeying, where that Truth is not published, the great, universal Conscience within us, which is never at fault ? There is plenty of high perception of what is right ; but the perverse will-principle is faithless to its duty. All those great evils in particular, connected with the history of religion, and comprised under fanaticism, bigotry, and intolerance, take their rise in this great spiritual estrangement. 'The want,' says Mackay, 'of a proper control over the senses and feelings by the understanding, has ever been the great source of religious corruption.' (Vol. 1, 10.) No folly or extravagance has ever been committed, but may be traced to the blind and vagarious behaviour of the heart when acting independently of the understanding. Not that the understanding is infallible. There are errors of the head as well as perversities in the will ; but it is the latter which initiates most, and propagates all, of the mischiefs owing to their estrangement. A striking instance of the way in which religion has suffered, is seen in the success of certain 'religious' societies, which taking advantage of the heart's susceptibility, address their persuasions to the feelings alone, and win over multitudes to faith in hollowest mockeries of creeds. 'Faith' it ought not to be called, for there can be no true faith where there is not a previous intellectual conviction, at least as to the *probability* of the thing believed. 'We believe implicitly only where we love ; we love truly only that which we know.' Any proffered dogma that runs counter to the requirements of reason may justifiably be doubted. There are many things which are *above* the reach of human reason, but God asks not for faith in any thing that is *contrary*

to reason, though Creeds often do. 'If the principles of reason be violated,' says Pascal, 'our religion will be absurd and ridiculous.' The noblest certificate of true Christianity is that its believer, when asked, can give "a reason for the faith that is in him," such as shall do no violence to common sense. Scripture, from its very style and manner, was manifestly not intended to supersede the use of reason, but rather to encourage us to employ it with more alacrity. Strange that ever it should have been taught by Christians, that religion has properly nothing to do with the head, but is exclusively an exercise of the heart; in other words, that the highest faculty of the soul is not required in the service of Him who bestowed it. 'Knowledge must precede virtue, for no chance act can be a moral one. We must *know* in order to *do*.' To attempt to move the heart without first opening the eyes of the understanding, is heresy to all the laws of order and truth. 'Let there be light' is the first need to every species of development. If the intellect be not first enlightened, the faith offered to its acceptance must necessarily be degraded down to the level of its ignorance, and then it soon sinks into blind superstition, easy and agreeable to the holder, because it makes no demand upon his intelligence. Not only has religion itself suffered grievously from the pernicious doctrine that faith and reason are incongenial; but through the denial of the sublime connection which subsists between the emotions of genuine piety, and all natural truth, (which is the especial domain of reason,) Science, or the systematized arrangement of that truth, has actually come to be asserted hostile to its interests! Genuine religion can suffer no more from genuine science, than science from religion. It is only a false theology which dreads the light of science. Each shows best in the company of the other, because they are as man and wife. Science is in reality one of the best friends that religion can possess; and while no chapter of the world's annals illustrates more clearly than their history, that

'The course of true love never did run smooth;'

none will ever record a more brilliant or happy event than the union which will some day come to pass between them. The presages are already with us. It is difficult to estimate, and impossible to over-value, the emancipation effected for man in his religious relations, by the study of natural science. For the largest part of our religious liberty we have to thank, not so much theologians, as Galileo, Kepler, Newton, and their illustrious fraternity in the various departments of science; who employed themselves in faithfully recording the operations of nature, and developing her principles and laws, regardless of the *odium theologicum*

and its thunderbolts, and quietly leaving the advocates of dogmatic theology to modify their views at leisure, and discover that they had elevated them thereby. It is for want of this union that both of these great systems of truth, Religion and Science, are in an incomplete, unsatisfied, and unsatisfying condition. To make the progress she desires, Religion must treat Science with more sympathy; and justly dealt with, the latter will no longer seem hostile. 'Errors of all kinds have indeed beguiled philosophy by the way, yet the inmost desire of her soul has ever been to celebrate her atonement with religion; and often, when she has gone astray after the lusts of the world, it has been in the bitterness of her heart, because the misjudging sentinels of religion, instead of inviting and welcoming her, and cheering her on, reviled and drove her away.* Properly regarded, Religion and Science, as well argued by Mackay, in the great work already quoted, are *inseparable*. 'No object in nature, no subject of contemplation, is destitute of a religious tendency and meaning.' There are two books, says the accomplished and pious author of the *Religio Medici*,—'there are two books whence I collect my divinity. Besides that written one of God, another of his servaut Nature; that universal and public manuscript which lies expanded to the eyes of all. They who never saw him in the one, have discovered him in the other. This was the Scripture and theology of the heathens. The natural motion of the sun made them more admire him than did its supernatural station the children of Israel. The ordinary effects of nature wrought more admiration in them, than, in the other, all his miracles. Surely the heathen knew better how to join and read these mystical letters than we Christians, who cast a more careless eye on these common hieroglyphics, and disdain to suck divinity from the flowers of nature.' Doubtless there are many things in revealed religion which could never be primarily learned from nature; but there is no fact in God's government, no provision for the welfare and salvation of man, which she fails to illustrate. Nature, like the scheme developed in the Bible, is in all its parts, 'a legislation of love.' 'Religious' and 'secular' education stand to each other in precisely the same relation. They prosper best in company, and to effect an *absolute* separation of them is impossible, any further than as regards method and proper time of imparting.

30. To release the soul from the abnormal state in which the estrangement of the will and understanding has placed it; to restore the original conjugal relation, and give back the sweet harmony of Eden, is the province and design of that same religion, and nothing

* *Guesses at Truth*, vol. 2, p. 26. 1848.

also is able to effect it. Only so far as this beautiful relation is restored, is the soul brought into the enjoyment of real life, and real blessedness; just as the happiness and elevation of society are always in exact proportion to the practical honour given to the external marriage compact. For the moral condition of a community is always low where the sacredness of marriage is disregarded; while as marriage becomes hallowed and esteemed, so grow its happiness and virtue. 'Marriage,' says Goethe, 'is the foundation of all moral society; at once the beginning and the summit of all culture.' The understanding which finds no colleague in the will, like the house of a bachelor, is deficient in that which shall adorn it with loveliest charm; the will that has not yet been brought into conjunction with the understanding, is like woman unwedded. Her truest, loveliest sphere is not attained till she becomes a wife and mother. Because of this beautiful correspondence, when it is promised that the fallen church shall be restored to gloriousness, gladdened with peace, and replenished with new life, it is said, 'Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called HEPHZIBAH, and thy land BEULAH; for the Lord delighteth in thee, and thy land shall be married.* This, too, is the happy attitude of the soul which the Psalmist describes in those beautiful words, 'Mercy and Truth have met together; Righteousness and Peace have kissed each other.' (lxxxv. 10.) For mercy and peace are the same as affection, charity, and forgiveness, and thus identified with woman, or the will-principle; while truth and righteousness accord with justice, law, and order, and thus with the stately qualities of the understanding, or the soul's masculine. The joyful meeting and the loving kiss transpire day by day, and with ever-multiplying sweetness wherever, under God, the estranged will and understanding become reconciled in reference to his law; for the soul of every human being is a church in miniature, and whatever is foretold or described respecting the church in the collective, finds a corresponding realization in our own particular lives. The reconciliation so effected is that which prepares the way for reconciliation, in the end, with God. Mere *knowledge* of his truths avails nothing, unless the will

* Isaiah lxii. 4. Hephzibah (הֶפְזִיבָה), of which the text is a literal translation, is a beautiful metaphor resting on the same physical circumstance as the equivalent Latin-English word *inclination*, i. e., leaning towards. Hence its use in Gen. xxxiv. 19, 'He had *delight* in Jacob's daughter,' literally, he *leaned* towards her. See also Numbers xiv. 8, and Psalm xi. 8, where the word is used in similar senses.

With Beulah (בְּעֻלָּה) 'married,' compare Isaiah liv. 5, 'Thy Maker is thy husband.'

consents to the putting it in practice. It is the reconciliation, too, which first opens out to view the truest and highest Beauty of the worlds,—the material on the one hand, the spiritual on the other. For a soul that is at enmity with itself, like a discontented face, must needs be unbeautiful; and so long as it is not beautiful in its own person, it cannot possibly recognize the best beauty of things outside.

31. The agreement of peace, charity, forgiveness, &c. with woman, above alluded to, has innumerable beautiful illustrations. 'Ceres,' that is, the earth and its bounty, or woman, 'Ceres,' says Ovid, 'nurtures Peace; Peace is the nursing of Ceres.' (*Fasti*, i. 704.) At the feasts of this goddess only white garments were allowed to be worn, by reason of the natural accordance of whiteness with innocence and concord, and thus with the true feminine nature; and during the time they lasted, the utmost purity and delicacy of conduct were enjoined. When the Amazons, that famous but semi-fabulous nation of female warriors, were said to cut off their right breasts, it was to express, in a symbolic form, that for a woman to take up weapons and fight, is to cast away the sweetest attribute of her sex.

32. By reason of the duality of our spiritual nature, or its composition of two distinct essences, Scripture constantly refers to mankind in a corresponding duality of terms. In the Psalms these form a conspicuous literary feature, strangely overlooked by the critics. They open with the statement that 'Blessed is the man whose *delight* is in the law of the Lord; in his law doth he *meditate* both day and night.' That is, the man is blessed who loves the law of God with his whole heart or will, and who makes it the leading theme of his intellectual contemplations.* Every time that a blessing is asked, it is in some such phrase as 'Let thy *loving-kindness* and thy *truth* continually preserve me;' that is, give me both of thy goodness and thy wisdom; the one to nourish my will, the other to guide my understanding. When a punishment is deprecated, it is as an indication of the Lord's 'anger and displeasure,' or as the retribution of 'sins and transgressions.' The former expressions refer to misconduct of the will, the latter to the errors of the head; and they are thus coupled because it rarely happens that either the will or the intellect acts perversely without dragging the other into acquiescence, and thus to an equality of degradation. Such phraseology cannot be attributed to the style of the composers of the psalms. There were many of them, and they wrote at various eras. Neither can it be assigned to the custom of the Hebrew language, nor to the regulations of poetic art. To suppose it mere repetition or

* Compare *exil.* 24: 'Thy testimonies are my *delight*, and my *counsellors*.'

redundancy, would be more dishonouring still. Nothing is spoken by God without a direct meaning. Every word has an emphasis, and here, as elsewhere, we may be sure there would not have been inspiration to use pairs of *words*, if pairs also of *things* had not been intended to be alluded to. Descriptions of divine gifts take the same shape; because whenever a ray of heavenly light enters the understanding, the heart, if right, is warmed by an accompanying beam of heavenly love. As with the sunbeams of nature, which at once bring light and heat, divine truth and divine goodness invariably arrive together.

Io veggio ben sì come già risplende
Nell' intelletto tuo l'eterna luce,
Che vista sola sempre amore accende.

(I well perceive how in thine intellect already shines the eternal light, which once seen, always kindles love.)—*Dante*, *Paradiso* v. 7-9.

For example; 'The Lord is my shepherd, I shall not want; He maketh me to lie down in *green pastures*; he leadeth me beside the *still waters*.' These allusions are not introduced simply to give completeness to the comparison to the shepherd, in its physical reading. Beautifully indicating that pastoral care thinks both of food and drink for its flock, the deeper significance shews that man's heart and mind are alike the objects of God's providence. For the 'still waters' are the stores of truth, elsewhere called 'the river of God,' by which the intellect is irrigated and enriched; the 'green pastures' are those sweet and nourishing aliments of the heart which are found in deep faith and hope, and to which the sweet green fields of the bosom of the country originally correspond. When it is said, 'The *earth* is full of thy riches; so is the great and wide *sea*;' the same general significance is involved. For the earth, as we have seen, is the emblem of woman, and thus of the will, or the soul's feminine half; and the sea of the understanding, and thus of its masculine. Hence again, in another place, praise is invited in the words 'Let the *floods* clap their hands, and the *hills* be joyful together.' Wealth and riches, strength and beauty, flocks and herds, cedars and fir-trees, silver and gold, wood and stone, corn and wine, bread and vineyards, the threshing-floor and wine-press, are so many more figurative allusions to the intellect on the one hand, and to the will on the other, because all these things, and the moiety of nature universally, are original counterparts and emblems of the respective principles. The downcast and sorrowful states of the soul occasion such phrases as 'bricks and thorns,' 'rod and staff,' 'sword and spear,' to be plagued and chastened; because of the similar affinities of the spiritual states and the material objects, or their adjuncts.

The Prophets, like the Psalms, abound in this twofold language. When, for instance, Isaiah describes the fallen state of the Church :— 'The whole *head* is sick, and the whole *heart* faint;' that is, there is neither recognition of truth, nor affection for goodness. That there may be an end to both sickness and faintness, the call is, 'Come, buy *wine* and *milk*, without *money*, and without *price*!' For wine is naturally identified with the understanding,* and thus becomes a figurative name for that which shall strengthen and refresh it, or Divine Truth; milk, in like manner, is identified with woman, or the affections, and thus denotes the Divine Goodness, or that which ameliorates and nourishes the will. Everywhere, under all circumstances, the two great needs of the soul are still enlightenment of its understanding, and amendment of its desires. In wine and milk are included, therefore, all spiritual blessings, gifts, and privileges; everything that father and mother can unitedly bestow upon their child. The Urim and Thummim, and the Cherubim and Seraphim, owe their distinctions to the same grand bisection of the spiritual as well as the material universe. Seraphs are angels of love; cherubs angels of knowledge. Hence Milton's 'cherub contemplation.' The histories and incidents of Scripture, like its language, all have a spiritual significance. The crucifying of the two thieves, one on each side of our Lord, can only be understood as to its essential reason, through the medium of the principle before us. So with his sending forth the disciples 'two and two.'

33. Scripture not infrequently uses *man* and *woman* as names for the Intellect and the Affections. Many passages containing these words

* Illustrated, not only in the spontaneous use of wine, the vine, vineyards, &c. to designate, in metaphor, the qualities and office of the Intellect; and in the instinctive association of these things from the earliest times, in allegory and mythology; but also in the derivation of one of the oldest appellations of wisdom, or the intellect in its highest plenitude and glory, viz., the Greek σοφία, the root of which, σοφ, presents itself in the Hebrew סבא (*saba*) wine. The Latin *sapientia*, is from the same source (rather than from *sapio*, 'to taste,' as commonly supposed), and literally signifies 'the juice of the grape.' Not that *sapio* and *sapientia* are unconnected. The relation is *collateral*, not radical. For, as in many other cases, these words, together with the above, and also *sapor*, *sapidus*, &c., are doubtless members of one family, derived from some primitive term, not now traceable, but originally designating the vine and its products. The group of terms which includes '*sap*' or juice, is probably of similar parentage, and סבא itself may mean no more than 'the juice' *par excellence*. 'Sapa' was used for a kind of wine by the Romans :—

Tum lleet, apposita veluti cratere camella,
Lac niveum potes, purpureamque sapan.

'Then may you drink the snow-white milk and the purple wine, with the milk-bowl set on in place of the goblet.' (Ovid. *Fasti*, iv. 771, 772.)

can only be rightly understood by interpreting them as metaphors of the two great spiritual principles which man and woman respectively embody, and which simultancously form the male and female of the individual soul. Thus in Isaiah, 'Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear to my speech.' (xxxii. 9.) This is an appeal to the affections that they will not be content to lie still and contemplate the presence of the divine truth in the understanding, but earnestly conjoin with it, as loving wife with husband, and supply to its brilliant powers the means of a living and useful realization. For *use* is the prime object of all creation, whether material or spiritual; and as the highest use of external sex is not accomplished till there be progeny; neither is the highest use of the understanding and the affections till they have coöperated to propagate truth. Perhaps the most striking passage of this kind is that in the Apocalypse, where it is said that the company of heaven consists of 'they *who have not been defiled with women*.' (xiv. 4.) Now it is not to be supposed for a moment that this refers to the legitimate sexual knowledge of woman by man in marriage; for as an ordinance instituted by God himself for the sublime end of populating heaven with angels, and sanctified by his express command to be 'fruitful and multiply;' in its proper place, nothing can be more consonant with rectitude.* Neither can it be supposed that the criminal pursuit of that knowledge is intended, seeing that a *particular* sin is incompatible with the spirit of the context. Besides, that can be no true reading of Scripture which makes it apply to only one section of the human race, *i. e.*, exclusively, in this instance, to *men*. Barnes thinks that by defilement is meant *excess*, an explanation accustomedly illogical. Clearly, the text is not susceptible of a *literal* interpretation. The figurative, on the other hand, shews it to be full of life and significance, and to relate to every human being. Read by the light of correspondence, we see, as before, that by 'women' are meant the affections, and that by 'defilement' is signified the indulgence of such kinds of affections as are opposed to divine command. For the affections may be directed either towards good or towards evil. In the former case, they are the counterpart of woman as she came from the hands of her Creator; in the latter, of woman when she has sunk to be

* See 'Phases of Faith,' by F. W. Newman, pp. 164, 165, Ed. 1850, where the above meaning of the words is asserted to be *the true one*! 'Protestant writers,' he observes, 'struggle in vain against this obvious meaning of the passage.' What follows, however, is excellent. Old Jacob Behmen himself scarcely goes further when he tells us that the present plan of reproduction dates only from the Fall, and that Adam, in his first estate, was endued with the power of 'virgin-propagation.' See Behmen's Philosophy, by Edward Taylor, pp. 22, 23, &c. Ed. 1691.

only so in name. The feminine nature is still there, but lost in degradation and corruption. And as woman, in her purity, is the being of all others likest God; but in her impurity, the most unlike; so the affections, when perverted, like the prowlers of the night, are the foulest occupants the soul can hold. Man, who impersonates the understanding, low as he may sink, never becomes so demonized as woman. 'An originally beautiful spirit,' says Lowell, 'becomes the most degraded when perverted. It would fain revenge itself upon that purity from which it is an unhappy and restless exile.*' When the ancients represented the fell demons whom they called the Erinnyes or Furies, as females rather than males, it was not in prejudice or spleen, but in necessary allegiance to the eternal and compelling laws of truth. To give way, accordingly, to such affections; to indulge those vicious desires and inclinations to which woman in her fallen state emblematically answers, is to plunge the soul into deepest defilement; just as to cast the body into deepest degradation, is to give way to the seductions of the wretched emblem herself.† How consistently is the feminine character of the affections preserved by the apostle, when treating of these subjects;—'Every man is tempted when he is drawn aside of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' (James i. 14, 15.) Moral declension always begins in the secession of the affections, and these are always the most obstinate to reform. If we would truly know our moral state, we have but seriously to ask ourselves, What do we most love? *i. e.*, to what principles or course of conduct are our secret preferences most strongly directed? Whenever conscience chides us for a lapse, we shall find that it comes of some misdirection of the affections. As the historical Fall had its origin in the surrender of the woman, so does its reiteration in her descendants come of a corresponding surrender of the feminine element of themselves.

Every man is the first man to himself,
And Eves are quite as plentiful as apples.

The affections give way in their woman's weakness, and then call on the intellect to keep them company, and to find arguments to extenuate or

* Conversations on the Old Poets, p. 61.

† See upon this subject, that truly great work, Daubuz' 'Commentary on the Revelation of St. John,' 1720, pp. 626, 627, in literary merits the best exposition of the Apocalypse that has ever appeared, in theological only the second. Entering more profoundly into all that later, popular writers have attempted, it considers with ease, dignity, and plety, whatever in their self-distrust, they have left untouched.

palliate their misconduct. 'Eve gave also unto her husband, and he did eat.'

34. In the correspondence of woman with the affections, and the proneness to error of the latter, is grounded perhaps, the assertion some have not hesitated to advance, that to women are traceable, directly or indirectly, all evils and misfortunes whatsoever. The ancients laid this down as incontrovertible. 'There are numberless instances in which, under a variety of mythical forms, woman so appears; *e.g.* Pandora, Helena, Metanira, Eriphyle, Atalanta, Althæa, Sthenobæa, Hypsipyle, Jocasta, Medea. In Enarete and Deianira the names are significant. *Æschylus* gives a similar meaning to Helena.' (*Agam.* 689.)* One of the Russian czars, whenever he heard of a misfortune or a crime, is said to have cried out, Who is she? meaning who is the woman at the bottom of it, since some woman it certainly is. Doubtless, that same mighty and incomprehensible influence over man, through which woman, virtuous and intelligent, leads him secretly and so divinely into the lovely country of her own fair nature, giving him back the Paradise she lost for him;—doubtless, that same influence is what, under opposite circumstances, is the first mover to much of his ill doing. Yet is this no valid excuse, because he is provided with judgment to repress it in its beginnings, if he will. It is voluntarily that man places himself in woman's power, though it may be unwillingly that he afterwards defers to her. Once earnestly attached to a woman, however, whether from a virtuous or a dishonourable motive, there is nothing man will not hazard or surrender to preserve her smiles. 'What was it,' says the quaint father of Universal History,—'what was it that moved the man to yield to Eve's persuasions? Even the same cause which hath moved all men since to the like consent, namely, an unwillingness to grieve her and make her sad, lest she should pine and be overcome with sorrow. And if Adam in the state of perfection, and Solomon the son of David, God's chosen servant, and himself a man of the greatest wisdom, did both of them disobey their Creator, by the persuasion of, and for the love they bore to, a woman; it is not so wonderful as lamentable that other men in succeeding ages, have been allured into inconvenient and wicked practices, by the persuasions of their wives or other beloved darlings.'† *Philippe de Thau*n, in his curious Anglo-

* Mackay, vol. i., page 419.

† Sir Walter Raleigh, *History of the World*, book 1, chap. i., page 60. Ed. 1614, Compare *Byron*, in the *Corsair*,—

Oh, too convincing, dangerously dear,
In woman's eye the unanswerable tear!
This weapon of her weakness she can wield,
To save, subdue,—at once her spear and shield, &c.

Norman poem, the *Bestiaire*, (anno 1123,) calls woman 'the devil's door,'—'Femme est porte à diable,' and cites the same notable instances,—

Adam e Salomon e David e Samson,
Ils furent deceuz e par femmes vencuz.

(Adam and Solomon, David and Samson, were inveigled and conquered by women. 1415-17.)

A large volume might be compiled of bitter sayings against woman, man appearing never to have tired of repeating Adam's excuse, 'The woman whom thou gavest to be with me; she gave me of the tree, and I did eat.' No authors have been severer perhaps than the Greek, especially Euripides. In the *Medea* he styles women *κακῶν πάντων τέκτονες*, (410,) and in the *Hippolytus*, in a long, unmitigated invective, (621-623,) expresses a wish that Jupiter had contrived that men should be reproduced without the necessity of mothers. Like the latter is Sir Thomas Brown's serio-comic wish in the *Religio Medici*, part ii. sec. 9. Montaigne expresses a similar one in that famous essay, more witty than decorous, *Sur des vers de Virgile*. (Essais, Liv. 3, chap. v.)

35. The designation of the *virtuous* affections as women, is exceedingly frequent in Scripture, and most usual under the appellations of virgin, daughter, bride, wife, and mother, especially daughter and bride. In every instance these words also denote the *church*, because it is by what is womanly in it that the church essentially endures, whether regarded in the collective, or in its components, which are the individual souls of mankind. For the church, and every section, communion, and member of it, rests on two great principles, the Truth contained in its creed or doctrines; and the practical Goodness or charity which forms its life and conduct. The former is its masculine, the latter its feminine. Unless both be present, there is no true church, just as both men and women are needed to constitute society and a world; and both intellect and affections to constitute a soul: whence it is that history records the decease of sects alike from the vitiation of their doctrine, and from the decline of their charity or goodness. To entertain a noble belief, but be slow to deeds of charity, no more constitutes a church, than a high ideal of duty, without the practice of it, makes an honourable man. It is by the love of truth, we are told, that we are saved. Not that this means the mere *feeling* of such love, but the practice of a life founded upon it. For it is never taught that man will be judged by his faith, or his knowledge, or his love, as either is *in itself*, but always 'according to his deeds;*' and this because it is in deeds alone that

* As in John v. 29; Acts x. 35; Romans ii. 6, 13; James ii. 18; Rev. ii. 23, xiv. 13, xx. 12; Psalm lxii. 12; Proverbs xxiv. 12; and abundantly indeed, in every part of Scripture.

faith and love have permanence, or indeed any real existence. Without these they are but idle reveries. The deeds meant are obedience to the commandments, or love to God and love to our neighbour; in other words, reliance on His power and willingness to save, and doing to others as we would be done by. Not that any such 'deed' is effected by man of *himself*;—only by reference to the great consummating act of redeeming love as the *means*, is any thing possible that contributes to regeneration. For no great truth is celibate. If it seem so, we do not rightly apprehend it, seeing but one half. Every great truth, like its Origin, is *twofold*, and the greatest of truths is that on the one hand, by the Lord's sacrifice, 'we have received the atonement';* and that on the other, it yet devolves on us, (by imitating and obeying him,) to 'work out our own salvation.'† Without affection for truth we can have no real faith, nor can we resist evil, nor care about God in any way or degree. What a holy and delightful representative does woman thus become! How sacred should she be held! And thus understood, how beautiful become the prophecies and promises that speak of her. 'The kingdom,' says Micah, 'shall come to the daughter of Jerusalem,' (iv. 8.) that is, the kingdom of God shall be inherited by those who love to do his will. All prophecies, it should never be forgotten, have a direct reference to *ourselves*. In reading them we have little to do with the past, or with the future, but much with the immediate present. *We* are the persons to whom, for the time being, they apply, because the Word of God, like Himself, is *omnipresent*. If they refer to misery, warfare, and degradation, it is to the unregenerate heart: if to victory, glory, and splendour, then to the regenerate. When David would describe the excellent beauty of the love of truth and the performance of it, 'the king's daughter,' says he, 'is all glorious within; her clothing is of wrought gold!' Clothing is the external presentation of a person, and thence, figuratively, of a principle; gold is the emblem of perfect goodness. The flourishing condition of the church, consequent upon the love of truth, he describes as the presence of 'kings' daughters' and 'the queen in gold of Ophir.' When after seasons of indifference and error, such as transpire in every heart and age, the church revives, it is addressed, 'Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all thy heart!' (Zeph. iii. 14.) These unhappy states cause it to be elsewhere addressed as 'daughter of Babylon,' Babylon being representative in Scripture of pride and the lust of dominion. The surrender of the understanding

* Romans v. 11.

† Philippians ii. 12.

to such perverted affections is called by Malachi 'marrying the daughter of a strange god.' (ii. 11.)

36. On this principle of interpretation is it alone possible to extract a coherent meaning from that extraordinary passage in the antediluvian history where it is said that 'the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.' (Gen. vi. 2.) It was the unions here referred to, it will be remembered, which mainly induced the terrible visitation of the Flood, shewing that there must have been something enormously wicked in them. Some suppose the 'sons of God' to have been *angels*; but it is rather difficult to conceive how spiritual beings could marry and cohabit with material ones. This was the fancy, nevertheless, of many of the early commentators, both Christian and Jewish. Milton republishes it in his eleventh book, (573—592,) and in our own day, Dr. Maitland devotes a learned chapter to the support of the same singular opinion. (*Erurin*, or Miscellaneous Essays upon some of the more difficult subjects of Scripture, 1850.) Other writers think that the 'sons of God' were 'good men,' and the daughters 'unchaste women.' But men who, as a class, would deliberately espouse such characters, could not have been very 'good.' Allowing them, however, to have been so, it is never said that their brides were unchaste; merely that they were fair; and it is difficult to see how the marriage of good men with fair women, when there was no law to the contrary, could have brought down so fearful a judgment as the Flood. Others, again, think that 'the sons of God' were nobles or princes. The earliest publication of this opinion is perhaps in St. Augustine; (*De Civ. Dei*, Lib. 15, cap. 22, 23.) and the latest in Dr. Conquest's 20,000 Emendations(?) Bible, which reads 'sons of the chiefs.' It rests, however, on nothing better than a mistaken apprehension of the Hebrew original, which is rightly translated, as in the authorized version, 'the sons of *God*.' The diversity of opinion on this passage manifestly results, then, from that most frequent and blinding source of error, the taking in a *literal* sense what was written and always intended to be received *figuratively*. The 'sons' here mentioned denote the intellectual perceptions of truth enjoyed by the antediluvians; the 'daughters' their affectional desires. The sons are called 'of God' because those perceptions were pure and exalted; the daughters are called 'of men' to indicate the relatively corrupt and perverse direction which the loves and desires of mankind had universally fallen into; every generation succeeding Eve having sunk into deeper debasement. Now for the intellect to forego its knowledge of right and wrong, and deliberately associate itself with a

corrupted will, is one of the most awful and heinous of sins. The duty of the understanding is to guide and instruct the affectionous; and if it sees them go astray, to endeavour to reclaim them. How deep, therefore, the criminality when it wilfully descends and consorts with what it knows to be base and perverted. Such profanation it was, without doubt, which, carried out on a great scale, constituted the monstrous wickedness of the antediluvians. They *knew* what was right, but they preferred to *do* what was wrong, adjoining, by a horrible prostitution, divine Truth to earthly affections. Received in this way, the history becomes intelligible and instructive, and acquires a meaning which converts it from a mere record of a long by-gone event, into a lesson for all ages. For there are still 'sons of God' and 'daughters of men;' the world is thronged with both; the former still 'take wives of all whom they choose,' and wherever this occurs, a flood of misery and condemnation inevitably bursts in and drowns.

37. The foregoing matter illustrates why it is that throughout Scripture the union of God with mankind, or the church, is spoken of as a *marriage*; the Lord as the bridegroom and husband, the church as his bride and wife. In the Old Testament, woman stands as the emblem of the Jewish church, affianced to Jehovah by the covenant on Mount Sinai: in the New Testament as the emblem of the Christian church, of which the former was the acted prophecy and prefigurement. No subject of Scripture is more copiously or magnificently treated, and nothing can place the holiness of a genuine conjugal union in a stronger light. To violate this holy covenant, by wilfully breaking the commandments, denying the authority of God, and pursuing unholy thoughts and practices, is a sin of the same nature as adultery, literally betaking one's self *ad alterum*, 'to another,' or a stranger. It is, indeed, the same thing, only perpetrated in a different sphere of action. Hence the innumerable allusions to adultery and its sister iniquities of harlotry, &c. in the history of the Jewish church, which was continually lapsing into idolatry and apostacy. For the former gross and destroying sins are by no means so often mentioned in Scripture in their physical sense as in the figurative one, though the literal commission is of course involved, and correspondingly reprobated. When our Lord called the Jews 'an adulterous generation,' it was not accusing them of physical adultery, but of the spiritual sin which alone gives a permanent meaning to his language. Dante, imitating Scripture, uses adultery in the same significance; i. e., revolt of the affectionous from God. Satan he calls 'the first proud adulterer.' (*Inferno* vii. 12.) It is because adultery and fornication are the physical representatives of the direst spiritual

sins that can be committed,—just as genuine marriage represents the most sacred of spiritual occurrences,—that in virtuous society they are held in such detestation. For there are no physical acts of any kind but what have their precedents in the soul; and the quality of the former is always determined by that of the latter. The prohibitions of the Decalogue may thus be violated in *two* ways, or physically and spiritually; and they who think that the law ‘Thou shalt not commit adultery’ has had its least infringement in their own case, may do well to reflect that to keep it faithfully, is in reality the most arduous duty of all. Well does the Litany of the Church of England offer a special prayer for delivery ‘from fornication and all other deadly sin.’

38. The union or ‘marriage’ of the Lord with the church, is the same as the union of the understanding and the affections in reference to his law. The activities of a Christian life, as we have seen above, entirely originate in this union. They, accordingly, who seek to lead such a life, are scripturally said to be ‘born of God,’ to be ‘children of God,’ and to be ‘regenerated’ or born again; ‘regeneration,’ rightly understood, being not an *event*, but an endless spiritual *progress*. The Lord is the father, in relation to the new birth; the affections, as the feminine of the soul, stand as the maternal agent; and as it is the affections which it is always the most difficult to amend, (for the mere *knowledge* of truth is easily attained,) the new birth is invariably represented as one of pain and travail. ‘In sorrow shalt thou bring forth,’ denotes not only the pain of physical parturition, but the struggle it is to the unregenerated affections to cease to do evil and learn to do well. Indeed the former can only be received as the subordinate meaning of the words; for it is a ‘curse’ which in its physical application is by no means generally fulfilled. Wherever there is a repression of selfishness, and an exertion of self-denial; wherever there is strenuous endeavour to resist the opposite seduction, and follow the course most in agreement with divine law, *for its own sake*, it is invariably a trial, more or less severe. But over, the pain is forgotten, and rejoicing takes its place, for ‘a man’ is then ‘born into the world;’ that is, the heavenly Truth which the affections have had that struggle to obey, receives a living fulfilment, and fills with gladness the whole of the little world of our thoughts and feelings. The correspondence of these two histories, namely, of the physical and the spiritual birth, beautifully explains the yearning solicitude of the Hebrew women to be mothers, and especially of *sons*. As the female members of a typical church, every practico and idea of which was prefigurative, they symbolized in this ruling desire, the yearning of the rightly-ordered Christian affections,

abundantly to fulfil truth. Hence we learn again why children were regarded among the Jews as the prime blessing of God; why fertility was considered the chief indication of his favour, and childlessness the most grievous of woes. The Old Testament teems with allusions to these things. Perhaps no episode, in any part of it, is more curious than that which narrates the infertility of Rachel, and her anxiety to correct it by eating *dudaim*.* None of these allusions are obsolete. Anything that has ever had a deep meaning for mankind, preserves it through all time, though to one age it may be literal, to another figurative. 'He maketh the barren woman to keep house, and to be a joyful mother of children,' literal to the Jew, is to the Christian a beautiful spiritual prophecy of the change effected by the love of God in the previously unfruitful heart.

39. Regarding the soul, then, as essentially composed of intellect and affections, on the marriage of which, with a right end in view, depend its elevation and truest enjoyments; we secure a first principle in psychological philosophy of the highest practical importance. No genuine system of *metaphysics* can be raised except on this. *Education* is rightly and usefully conducted only so far as it looks on human nature not as *one* thing, but *two*. Only that indeed is justly styled education which keeps steadily in view both the intellect and the affections; guiding them with an equal care, and exercising them with an equal regularity. To store the head and neglect the heart is no less dangerous than unjust. The heart, in its native enthusiasm and amoroseness, must needs and will always be loving something, and if left to its own blind way, like an untended garden, loses itself in weeds and ruin. Nature beautifully attends to this double need of youth, by providing a father to cultivate its intellect, a mother to foster its affections. A child brought up under the supervision exclusively of one sex, never presents so satisfactory a psychological development as one that has enjoyed a dual culture; strikingly instanced in girls who have learned in part, from 'masters.' Exclusive home-education or exclusive

* **דודאים** Gen. xxx. What this plant or fruit was can never be positively ascertained. Of the dozen different kinds supposed, the famous *mandragoras* of the Greeks, (the *Atropa Mandragora* of Linneus,) is the most probable, and thus that it is rightly designated 'mandrake' in the English. The berries are still eaten in Eastern countries by women similar in desire to Rachel, though with a very questionable efficacy towards the end in view. For a coloured drawing of the mandrake, see Miller's 'Figures of the most beautiful, useful, and uncommon plants described in the Gardeners' Dictionary,' vol. 2, plate 173, folio. Goguet finds in Rachel's conduct the antiquity of *botany*! (L'Origine des Loix, des Arts, et des Sciences, Liv. 3, chap. 1.)

school-education, is for the same reason, always a comparative failure. For the one is feminine, the other masculine, and each fulfils a part at once indispensable, and for which the other is unqualified. So with *self-culture*,—the most important exercise of life. Knowledge of the great fact of our dual spiritual constitution best informs us how to pursue it, and thus how most keenly to enjoy existence. For this beautiful and desired ability is always best attained where we keep steadily before the soul an object of intellectual contemplation, and an object for its affections to delight in and repose on. *Unduly* to foster or neglect either the intellect or the affections deranges the entire plan of our psychology, and we become slaves to the wild extravagances of passion, or chill into cold priests of knowledge. Not that it is easy to preserve the medium, for herein lies the main difficulty in *self-culture*. Notwithstanding all watchfulness and care, sometimes we feel as if we could glide through a triple life-time, occupied but in the sweet exercise of the affections, and desiring neither variety nor lull; sometimes the brilliant pleasures of the understanding uplift themselves as cedars, green in perennial leaf, and would fain persuade us that in Thought and Learning consist all the luxury and privilege of existence. But the error brings its own correction. Nature, in her benign foresight, in filling the world with beauty, everywhere prescribes alternation as conditional to it; and true to her harmonies, ordains that in the little world of man, the heart shall satiate, and the head weary, each of its dearest spring of gladness, too long indulged; and that only by corresponding alternation of activities, shall they realize their highest capacities for enjoyment. As with husband and wife in a rightly-ordered household, the well-trained understanding and affections secretly become conscious that their best interest is at once to love one another, and mutually confess the other's excellence in place. Self-education for wise enjoyment alike of the pleasures of love and thought, confers moreover, on both head and heart, new aptitude and vigour. The sweets of love and friendship are appreciated best where they are made recreation to noble exercises of the head. Books and contemplation are to none so full of charm as to those who enter deepest into the sanctities of the affections.

Binary organization of the body.

40. Perhaps even the *structure of the material body* is an illustration of the great psychological fact we have been considering. All the physical phenomena of our existence are representations of spiritual

activities, which come in their turn, of the play of the intellect and the affections; and to the same essences, as the constructive forces, may probably be ascribed that admirable binary arrangement of organs which obtains throughout the human frame. Expressed emphatically in the heart and lungs, on the combined action of which all life is dependent; the dual spiritual basis is next manifested in the cerebrum and cerebellum, which together make the one brain; then in the instruments of the senses, the two eyes, two ears, two nostrils, and in the symmetrical halving of the lips; then in the doubleness of the limbs, and in the twofold breast. The more secret illustrations developed by the anatomist, especially in woman, which from time immemorial have been associated with the history respectively of male and female offspring, will, if this theory be just, belong to the same grand series of correspondences between the organs of the body and the underlying soul; and by their harmony with the general principle, come to be accredited with the truthfulness which modern physiology prefers to disallow. Certainly, in the earlier stages of foetal life, no distinction of male and female is observable. Whence, however, should speciality of sex arise, as growth proceeds, but from an impress originally derived from the binary structures of the parents?*

41. But man is not the only being presenting the binary principle of structure. It extends *throughout creation*, under some shape or other, and has one of its most striking illustrations at the very extremity of the vegetable kingdom, namely, among the exquisite little aquatics known to botanists as the *Desmidiæ*. Here we have plants of a bright grass green, of matchless elegance of form, yet consisting of no more than a duplicated cell, and in size, a mere speck. Art knows nothing so symmetrically beautiful as the twofold disc of the *Micrasterias* or the *Euastrum*.† Such extension of the principle into the very lowest forms of living things, in no wise negatives the presumed cause

* See on this curious subject, Venette's *Tableau de l'Amour Conjugal, troisième partie*; Ryan's 'Philosophy of Marriage,' chap. xii. page 172, 1839; and Todd's 'Cyclopædia of Anatomy and Physiology,' article 'Generation,' at the end. Vol. 2, page 479. 1839. There is some curious information, too, in the 'Philosophy of Zoology,' by Dr. Fleming, vol. 1, pp. 407-411, 1822, especially on the convertibility of sex in foetal life, and on the sexes of twins. 'The alleged infecundity of females born co-twins with males,' is shewn, however, in the *Edinburgh Medical and Surgical Journal*, Jan. 1844, p. 107, to be contrary to facts.

† Where the opportunity of studying these beautiful little organisms, in their natural state, is not enjoyable, their forms may be learned from the plates in Ralfs' *British Desmidiæ*, 1848.

of the binary conformation of mankind, viz., an underlying spiritual force, consisting of united intellect and affection. Man, though in production the *last* work of God, was in design and intention the *first*; and all other shapes of being, whether prior or subsequent in point of time, were constructed after the model so established. In a word, it is in no arbitrary dictate of creative will that we are to seek the reason of the dualities of nature, whether we take the cells of the micrasterias, or the double seed-leaf of the acorn; or the two eyes, the two hands, the two breasts, of the human frame. That reason is the *necessity* there is that things should so develop themselves, by virtue of the duality of the human species, which is itself a necessity of the dual quality of the Father of all. So sublimely does God ever express himself in his offspring, filling the whole world with his figured miniatures; and ratifying to us that the higher we rise towards the true philosophy of the universe, the more beauty and significance shall we discern in its minutest parts. The two great modes whereby man nourishes his body, namely, eating and drinking; and the composition of his body of fluids and solids; are facts originating in the same law. Drinking, by reason of this, is universally the metaphor for the acquisition of knowledge, whether spiritual or physical; eating, for the acquisition of things nutritive to the affections. The two elements in the Eucharist refer, for the same reason, to the Divine Wisdom on the one hand, to the Divine Goodness on the other. That the body should consist of solids and fluids is thus but one of the inevitable harmonies of nature. They are, in a word, in the microcosm of man, what the Land and the Water are in the great world or macrocosm which he epitomizes. Its rivers, streams, and innumerable rills are repeated in the arteries, veins, and capillaries; its fertile meads and pastures, in the muscles, bones, and sinews. Wherever the blood flows, as with the flow of water, it is to communicate life, to fertilize, nourish and restore: wherever the mighty energy of either is experienced, immediately the maternal function is played forth, because on the one hand the action is as man, on the other, as woman. Earth, irrigated and impregnated by the waters, covers itself with living children: the muscles and their fellow-workers, saturated with the ever newly vitalizing blood, put forth the innumerable offspring we call our physical acts. In the ceaseless pulsation of the great central reservoir of the ocean, which we call the tides, is imaged the alternate filling and emptying of the cavities of the heart; in the flow of the unrepenting streams, the splendid mystery of the circulation.

Language.

42. When the soul plays itself forth into the material world, it is in Language; and this is either the language of *actions*, or the language conveyed by *speech*. All actions, and all utterances of the lips, originate accordingly, in that sublime spiritual pair, the Intellect and the Affections; coming, like every thing else, of a father and a mother; and as with the brothers and sisters of a family, in their distinguishing sexual inheritances, every action and every sentence bears a specific resemblance to one or the other parent. Some possess the stamp of the understanding; some the colouring of the affections. Male and female are no less plainly represented in them, than in the physical organizations of the objective world.

43. The sexual character of *actions* needs little illustration. The masculine are such as take their rise in the understanding, and are performed through the assistance of the will-principle, as the cultivation of arts, sciences, literature, trade, commerce. The feminine are such as spring from the impulses of the affections, and are carried out under the guidance of the understanding, (which directs the method and proper season) comprising all deeds of kindness, charity and love, together with their opposites.

44. The sexual character of *words* is one of the most beautiful and recondite subjects of philosophy. It is foretold even in their *elements*. The hard, sturdy consonants are masculine; the delicate, musical vowels, feminine. As man needs woman's aid to fulfil his noble nature, so does the consonant need the auxiliary vowel in order to be uttered; and as woman without man is destitute of her stay and strength, so is the unmarried vowel rarely more than a thoughtless interjection. How truly and beautifully is man, that is, *homo*, called a *word* of the Creator. Two sounds go to form each perfect articulation of the human voice; two natures to form every soul that is spoken into being by the Divine one. As with the near equality in *numbers* of men and women, so again, when properly discriminated, with the numbers of each class or sex of sounds. This is obscured in the current, familiar alphabets, by reason of their incompleteness, not one of them comprising letters or symbols for more than two-thirds of the sounds contained in the language it is used to represent, and the deficiencies lying mainly among the vowel symbols. The same defectiveness no doubt attaches to the ancient alphabets from which the current ones are derived, only as we do not know what was the pronunciation of their languages, the exact amount of it cannot now be determined. To meet the deficiency, what few

vowel symbols there may be, are made to stand for three or four different sounds,—in direct violation of the true principle of an alphabet, which is that a separate character shall be used for every sound, and no sound be represented in more than one way,—and hence it is that that deficiency is popularly unnoticed. In English, for instance, for want of sufficient letters, *a* is made to stand for no less than four different sounds, as in the words *cane*, *can*, *bark*, *ball*; *e* for two, as in *me* and *met*; *i* also for two, as in *pin* and *pine*, and so with the others. The Greek alphabet possesses some little superiority in its *ε* and *η*, and its *ο* and *ω*, making more obvious the general poverty. Ellis's 'phonetic' alphabet is the only true one in existence. This at once indicates the nature and extent of the various deficiencies, and the close numerical proportion of the two classes of sounds when accurately distinguished and marked down. Framed on a philosophical analysis of all the sounds which have been ascertained to occur in human speech, it shows that there are about twenty-four vowel sounds, and twenty-four consonants; the English language using eighteen of the former, and twenty-one of the latter.* Certainly, the intermediate *shades* of sound are countless, but the types or distinct forms do not exceed the number above stated. A perfect alphabet will therefore comprise on the average, not less than forty, nor more than fifty letters, some nations using many sounds, others fewer. These are sufficient to represent all the articulations used in speaking, or at least, as closely as needful. On the proportions in which vowels and consonants enter into words, depends much of the euphony of languages. A preponderance of consonants gives massiveness, but uncouthness; an excess of vowels fills with sweetness, but it is a sweetness incompatible with force. The most impressive languages in point of sound, will probably always be found, on a phonetic analysis of their elementary composition, to be those wherein the two ingredients are nicely balanced.

Music.

45. It is because vowels are feminine that into languages wherein they preponderate, *music* flows most easily and sweetly. For music is vitally correspondent with the affections,—which, as we have seen, are essentially feminine, and whatever partakes of the feminine nature, is a home and vesture for music. Every one knows the receptivity of the Italian language in this respect. What the consonants and vowels are to each other, such are words to the tones in which they are uttered.

* See for details and illustrations the very curious and interesting *Ethical Alphabet* in the 'Essentials of Phonetics' by A. J. Ellis.

The former are the masculine or intellectual portion of speech, the latter the feminine or emotional. It needs no argument to shew that tones are the natural and immutable expressions of the feelings of the heart, and that the significance of even the simplest words and phrases may be entirely changed by the tone in which they are spoken. Wherever we find the feminine principles of pure goodness and affection, or their symbols, as heretofore described, there also we find the essential spirit of music. Music, in a word, depicts to the ear all that is summed up in the goodness of God; as visible nature depicts to the eye all that is comprised in his wisdom. Neither, of course, to the *exclusion* of the other, but each in its preëminent degree. It is because of this sublime correspondence, that music is the universal, fundamental principle of all things;—not so much *one* of the ‘Arts,’ as the underlying soul and spirit of them all, without which they are shapeless and lifeless. The reverent eulogies of the ancients upon music,—their ascription to it of the inmost, loftiest position in the scheme of the universe, came of no mere pleasure in listening to sweet sounds, but of their intuition that music and the affections are but two modes or expressions of One, vitalizing essence. What woman is to society and to Home; what she is representatively in regard to the Church; and what the feminine half of the soul is to human nature; music is to the fabric of creation, spiritual and physical. Gliding into all things of literature, science and art, it gives to painting its ‘tone,’ to architecture its harmony, to poetry its rhythm; and without its fulfilled expression, what is worship?

‘Music,’ says a gifted lady of the West, is the feminine principle, the *heart* of the universe. What the tone is to the word, what expression is to form, what affection is to thought, what the heart is to the head, what intuition is to argument, what religion is to philosophy, what moral influence is to power, what woman is to man,—is music to the universe. It is not poetry, but the *soul* of poetry; it is not mathematics, but it is *in* numbers; it is not painting, but it shines *through* colours; it is not architecture, but the stones take their places in harmony with its voice, and stand in ‘petrified music’. In the words of Bettina, ‘Every art is the body of music, which is the soul of every art’. Soprano is feminine, and bass is masculine; or take woman’s voice alone, and it divides into soprano and contralto; as man’s into tenor and bass. Soprano is the voice of woman’s affections; contralto of her intellect. Tenor is the voice of man’s affections, and bass of *his* intellect. Soprano is an octave higher than tenor, and contralto an octave higher than bass; for the feminine

principle, or that of the affections, is always *higher* than the masculine or intellectual principle, the character of which is *breadth*. The voice, in relation to instrumental music, represents the affections; instrumental music the intellect or thought. Hence the Air in music is entrusted to the voice, because the Air is the soul or essence of every musical composition.* Because of the same great principles, to elicit the finest melody, stringed instruments and wind instruments must be played in concert.

Language (resumed).

46. The sexuality of *words* lies firstly, in their natural distinction into the two great classes of Noun-words and Verb-words. Popularly, the 'parts of speech' are distinguished into seven or eight, article, noun, pronoun, adjective, &c., and for practical purposes, such a subdivision is needful. But philosophically considered, all are resolvable into the two fundamental forms above-mentioned, as demonstrated three and twenty centuries ago by the illustrious sage of the Academia. (Sophist. Taylor, pp. 272-273.) Aristotle likewise alludes to it, both in the Rhetoric, (Book iii. chap. 2,) and in the Treatise *περί ἑρμηνείας*, (Book i. chap. 3.)† Priscian also, in his famous grammar, Lib. ii. sec. 34, *de Oratione*, (Ald. edit. p. 16.) Except by marrying a noun-word to a verb-word, it is impossible to construct a sentence that shall convey any definite statement. Put only one of each in contact, and there is a complete and intelligible meaning. Thus, 'fire warms,' 'birds warble,' 'trees wave.' Sometimes noun-words possess the masculine quality, and verb-words the feminine. This is because the objects and operations of nature which words denote, are, as we have seen, some of them correspondent with man, some with woman. In other terms, neither are *things* exclusively female, nor *activities* exclusively male. Water is masculine; the land, feminine: fertilization male; parturition female.

47. In the latter fact we have, secondly, the key to the masculine and feminine *genders* of words denoting things in reality non-sexual, as met with, more or less, in nearly every language. Where English says *it* and *its*, Hebrew, Greek, Latin, &c., are prone to say *he*, *she*, *his*, *hers*, only a portion of their nouns being neuter; while in some languages, as the French and Italian, which in this respect probably

* Letters from New York, by L. Maria Child, 2nd series. 1845.

† The disagreeing observations in the 20th chapter of the Poetic exhibit no inconsistency, because that chapter is not Aristotle's, but a manifest interpolation.

resemble the primæval state of language, there are no neuters whatever. English on the other hand, it need scarcely be observed, rarely attributes the masculine or feminine gender (except in the personifications of poetry) to any objects except such as possess the veritable sexual organization. Ships, towns, countries, the sun and moon, are perhaps the only popular exceptions. Nothing in the philosophy of language has been so unjustly and slightly treated as this matter of genders. 'The assignation of masculine and feminine genders to words,' it has been taught, 'was out of *caprice* rather than *reason*. It was not designed by the framers of language, but simply established by custom. The grammarians have only noted what usage had previously determined.*' In support of these dicta it is urged that there is frequently no coincidence between the grammatical gender and the natural quality of the object, and sometimes a wide disagreement; that on a comparison of languages, words denoting the same thing are often found of opposite genders; and further, that the gender even of the same word is often different in derived tongues from what it is in the parent one. That in Latin, for instance, *dens* is masculine, and *arbor* feminine; while in French, *dent* is feminine and *arbre* masculine.

48. Undoubtedly, in language as it now exists, particularly in forms of language of comparatively modern construction, as the French, there is much that is heterodox and inconsistent. To a certain extent it is true likewise that 'the grammarians have only noted what usage had previously determined.' But *whence arose that usage?* And whence the rule to which the inconsistencies are the exceptions? Every falsehood, says Carlyle, that has ever established itself in the world, is 'the mistaken image of some great truth.' The phenomena of language have nothing about them indicating origin in mere fortuity or contrivance for expediency' sake. Nothing indeed is more striking to their investigator, nothing more admirable, than the law and method which everywhere prevail. A reason appears for everything. Vague and disjointed as the philosophy of language may seem when viewed from a distance, it is in fact the completest we enjoy. That masculine and feminine genders accordingly, as constituting one of the most remarkable of these phenomena, should have happened from mere accident or caprice, is a supposition no logic can allow. On the other hand there is no necessity to suppose that the assignation of genders was designed or premeditated. Nothing vital in language was ever designed. Language, as born of the intellectual powers of mankind in their communion with the external world, under the stimulus of a gradually

* Encyclopædia Britannica; Blair's Lectures on the Belles Lettres, &c.

enlarging intellectual necessity, grew and expanded like the employments of the mind itself; each particular circumstance naturally arising, like the leaves and branches of a tree, out of what had sprung already. As with the affixing of figurative meanings to the primary physical terms of language, which was the grandest phase of its development; so the primitive assignation of genders was doubtless in strictest deference to the symbolic qualities which were observed in the several objects and operations spoken of, and their natural harmony either with the male or female character and functions. That keen apprehension of the harmonies and symbolic language of nature, of which all the best part of spoken language is an outbirth;—which gives to Art its highest excellence; and to Poetry all its life and charm;—which is in a word, the most brilliant privilege of the soul;—gave on the one hand, spiritual or figurative *significances* to words; on the other, the attribute of *gender*. Though actually sexless and inanimate, the varied objects and activities of nature were in early times universally contemplated as either masculine or feminine, because the soul recognized in them emblems of its two-fold self, and of the dual presentation of its material duplicate, the body. At first, in all likelihood, a *neuter* was an anomaly and an absurdity. ‘The ancient Grecian people proper,’ observes Müller, ‘scarcely knew a neuter gender.’ The neuter would seem to have been a distinction of comparatively late origin, and one which came into use by very slow degrees. That origin would be partly in the decline of the old poetic habit which once loved to note the omnipresent picture of male and female, and in the succession of one preferring to dwell in frigid matter of fact;—partly in the cultivation of writing and grammar, which demand that words shall hold a fixed orthographic form, and be classified according to *shape* rather than spirit or significance. Under these two influences, it is easy to see how gender would come to be regulated by artificial considerations; the nature of the thing itself being forgotten in the *spelling of the termination of its name*; a circumstance having no necessary analogy with it, furnishing no trustworthy evidence, and exposed in fact, to a thousand vicissitudes till a matured literature shall agree which casualty shall become the rule. Herein is found, accordingly, the explanation of all the inconsistencies and incongruities which now deface the principle of word gender; those which pertain to *modern* languages being preëminently referable to the pens which first inscribed them on paper. Wherever quality or soul is forgotten, and mere external form is regarded in place of it, there is no end of error and corruption. The genders of words, viewed as to their true principle, are therefore no children of accident or whim, nor even

of design or invention. They are beautiful and enduring vestiges of the fine primæval insights into the secrets of nature, of which mythology supplies another and so charming a memorial. There is a geology of the intellectual as of the material world. Each has its fossil flora and its fossil fauna, as well as its living ones. Mythology preserves the fern-leaves, bones, and shells; Language the foot-prints.

49. That the genders of words originated as above described, in the sexuality of nature itself, was first suggested by Harris, in his celebrated work called '*Hermes, or a Philosophical Inquiry concerning Universal Grammar*,' (1751.) After referring to those falsely-imposed genders which depend on the casual construction of the word itself, from having such a termination, or belonging to such a declension, he proceeds, "In others we may observe a more subtle kind of reasoning; a reasoning which discerns *even in things without sex*, a distant analogy to that great natural distinction which, according to Milton, 'animates the world.' " Objects and qualities conspicuous for vigour, robustness, majesty, and causative power have their names, he remarks, in the masculine gender, and are personified as male; while such as are remarkable for delicacy, mildness, and productiveness, are feminine, and femininely treated. He exemplifies, by quotations from the poets, ancient and modern, the masculine character of the sun, the air, the ocean, time, death, and sleep; and the feminine character of the moon, the earth, ships, cities, countries,* virtue, and fortune; in all of which he is elegantly correct. But in lower things as in highest, men are always prone to deny the messenger of truth at first. It would seem, as Lowell says, that the mass of mankind are so fallen from a true state of nature, that whoever or whatever would fain recall them to it, or presupposes it, appears ridiculous and unnatural. They will oppose truth before they know anything about it. Harris accordingly, has not only found little favour, but has had flung at him many a rude denial. Jodrell, for instance, in his Commentaries on Euripides, adducing a number of examples from the poets, wherein the Sea is personified as feminine, and others where Death is similarly treated, takes occasion to denounce the whole theory. (Vol. iii. pp. 21-28.) Weston does the same in the Classical Journal, (x. 294.) because of the curious circumstance that in some of the Oriental, and in the Gothic languages, (as the German and Anglo-Saxon,) the sun is feminine, and the moon masculine. Hurwitz comes to the same conclusion, on the

* The figurative representation in Scripture of Jerusalem and the 'New Jerusalem,' as a female, is abundantly familiar. Æschylus, in the 'Persians,' (181) describes Atossa as dreaming of the Monarchy of Persia, and the Republic of Greece, under the symbolic forms of *two women*.

same narrow ground. (Elements of the Hebrew Language, pp. 44-46, 1832.) That there are discrepancies in the personifications of different authors, is undeniable; but the evidence on behalf of the theory is too weighty and coherent, and the original presumption in its favour is too well-founded, for its principle to be nullified or even damaged by them. Indeed these discrepancies furnish an argument *for* the theory rather than *against* it. For while the various objects of creation, like the individual members of mankind, are externally of but *one* sex; in their deeper, essential nature, again like mankind, they are *twofold*. What is there in the whole realm of being that can be said to be absolutely unisexual? Every man has something feminine in him; every woman something masculine in her; and so throughout the whole range of their representatives. The same objects, viewed from different intellectual positions, present a different spiritual quality and relation. When therefore the poets call the sea *she*, it is not that they blunder, but that they are quick to the feminine moiety of its nature, espying Amphitrite or 'silver-footed Thetis' instead of Neptune or his Tritons.

'Nec brachia longo

Mergine terrarum porrexerat Amphitrite.'

(Nor had the sea stretched out her arms to embrace the distant coasts.)

Ovid, *Met.* i. 13-14.

'It would be matter of curious observation,' says St. Pierre, 'to inquire whether the masculine names were given by women, and the feminine by men, to those things which are more particularly used by each sex; or whether the former were made of the masculine gender because they exhibit characters of strength and power; and the latter of the feminine because they present characters of grace and loveliness. It is my opinion that men having named the objects of nature in general, have lavished upon them feminine denominations from that secret propensity which impels them towards the sex.' (Studies of Nature; Note to Study 14, 1784.)

50. Masculine and feminine genders were impressed upon our own language up to the end of the sixteenth century. The neuter '*its*' is almost unknown to English literature of earlier date. In the Bible and Lord Bacon perhaps it never once occurs: Shakspeare uses it not more than twice or thrice.* It is proper however to state here, that in Anglo-Saxon, the parent of English, *his* was the possessive case both in the masculine and the neuter gender, the nominatives being respectively *he*

* 'The sea returned to *his* strength.' (Exod. xiv. 27.) 'Put up thy sword in *his* place.' (Mark xxvi. 52.) 'The earth bringeth forth fruit of *herself*.' (Mark iv. 28.)

and *hit*; and that this may possibly account for some instances of *his* being applied by our old authors to sexless and inanimate things. Be this as it may, the general fact remains unaffected, because of the frequent application of the feminine *her* to things of the same externally-negative character. It is possible, too, that words adopted from the Latin may sometimes be masculine or feminine, simply because they were found so. Here, too, the question remains, how came they to be masculine and feminine in the Latin? Booth, in his *Analytical Dictionary of the English language*, (1836,) gives a list of no less than 1,500 names of things which in early English literature were thus personified. Included in it are the names of all those objects and qualities which have been above described as examples of the sexuality of nature. Everything, for instance, of which water is the type, as the sea, the tide, waterfalls, rain, floods, rivers, was masculine: everything connected with the land, feminine; together with its products, as corn, leaves, fruits, fruit-trees, flowers. Timber-trees, however, were masculine, as also mountains and hills, because of their more manly character and comparative infertility. All hard and cold things were masculine, as rocks, stones, adamant, alabaster, frost; but warmth, dress, music, dancing, and birds, were feminine. The wind, tempests, day, night, wine, were masculine; cities, churches, countries, and prayers, feminine. Of the parts of the body, and connected circumstances, the bosom, tears, beauty, were in gender associated with woman; the eye, the breath, the blood, sleep, strength, with man. *He*, in like manner, belonged to things in the province of the intellect, as study, conversation, books, the alphabet, doctrine, counsel, sense, genius, deliberation, dogmatism, controversy, ingenuity, scepticism: *she* to things of the affections, as home, gratitude, faith, piety, alms, compassion, bounty, affection, clemency, constancy, charity. With man, again were identified all the sterner and bolder manifestations of the soul, as valour, severity, enterprise, gravity, dignity, royalty: while with woman were connected the milder ones of gentleness, cheerfulness, sensibility, forbearance, holiness. As female were likewise regarded caprice, despotism, enthusiasm, flirtation, fickleness, vanity, contradiction, coquetry; and as male, effrontery, haughtiness, impiety, impudence, indelicacy, infidelity, ingratitude, selfishness, anger, violence, unkindness, rudeness; also whatever is connected with war and discord. For many other of the genders in this curious catalogue we are prepared by their conservation in proverbs and old sayings, and in the legends and myths of antiquity, all of which rest on a basis of profound philosophy. Such are the personation of modesty, frailty, curiosity, scandal, fortitude, echo, destiny, as feminine.

Echo was made a female by the ancients, because of woman's fondness for the last word. Destiny, "because the noiseless, preparing, spinning activity; the hidden, the secret, the invisible, is far more characteristic of woman than of man."

51. No treatise on male and female character, or on the sexuality of nature, material and spiritual, could result in a better exposition than is afforded by genuine word-genders and personifications. They shew, in the most striking manner, what a fund of meaning is wrapped up in the commonest expressions of language, and what an admirable key and index language forms to the composition of the soul. From the philosophy of language may be gathered, indeed, more true knowledge concerning our spiritual constitution, than from the perusal of all those weary and bewildered speculations which have hitherto passed for 'metaphysics,' and the very barrenness of which has been chiefly caused by indifference to linguistic laws and principles. Not that acquaintance with the philosophy of language, of itself, makes a man a metaphysician; but there can be no true metaphysics without it. The profitless disputes which have turned metaphysics not infrequently into a bye-word and a laughing-stock, will only cease when the would-be metaphysicians will condescend to enter the temple by the portico, instead of by the roof. It is not, as some complain in their excuses, that language is capricious and uncertain, and inadequate to express; but that its nature and functions are imperfectly understood. The seeming ease of its acquirement (than which nothing is more deceptive) causes it to be regarded as a thing beneath the *dignity* of metaphysics. But language is as deeply spiritual as the mind itself, and their histories go together. That amusing book, the *Nuces Philosophicæ* of E. Johnson, (1842,) though somewhat flippant in its style, and in places vagarious, has done more real service to the cause of genuine metaphysics, than all the laboured and pretentious treatises put together which have been superior to the consideration of 'mere words.'

52. Banished though it be from colloquial discourse in our language, and from ordinary prose; in poetry and poetic prose there is a constant and affectionate clinging to the ancient and beautiful usage of gender. This alone is a proof of its foundation in truth and nature; because the language of poetry is that of the soul as it comes fresh from the hands of God,—quick to all that is truest and loveliest in creation and its brilliant harmonies. The Poet, it has been well said, is 'the representative of the quality of *insight*.' When the Greeks called him *αοιδός*, (from *α* intensive, and *εἶδω* *I see*), they expressed in a word, one of his most vital powers; a power too, so profound and unerring that the

poet's sayings themselves take place among the works of nature, which are everywhere pictures of one another. 'Poets,' says Festus,—

'Poets are all who love, who feel, great truths,
And tell them ; and the truth of truths is love.'

Gender is so beautifully and intimately identified with love, and love with gender, each in its highest and purest sense, that to think and tell of one is to think and speak about the other. That the poet should delight in reminding us of the omnipresence of male and female, certifies therefore, before all other testimonies, superb and varied as they are, how near and veritable are the relations of Poetry to all that is Divine. Well has the Poet been styled 'the intellectual echo of a portion of the Divine nature.' What beauty and energy enter into the following passages, as into our contemplations of the universe, under the perception that there are other male and female than the animal:—

'As when a field
Of Ceres, ripe for harvest, waving bends
Her bearded grove of ears which way the wind
Sways them.'—*Paradise Lost*, Book iv.

'And in their motions, Harmony divine
So smooths *her* charming tones that God's own ear
Listens delighted.'—*Ibid.* Book v.

'Earth in *her* rich attire
Consummate lovely, smiled.'—*Ibid.* Book vii.

'Not any boast of skill, but extreme shift
How to regain my sever'd company,
Compelled me to awake the courteous Echo,
To give me answer from *her* mossy couch.'—*Comus*.

'The shadow of a cloud upon a lake,
O'er which the wind hath all day held *his* breath,
Is not more calm and fair than that dear face.'—*Festus*.

'Old Ocean was
Infinity of ages ere we breathed
Existence, and *he* will be beautiful
When all the living world that sees *him* now
Shall roll unconscious dust around the sun.'—*Campbell*.

'The current that with gentle murmur glides,
Thou know'st, being stopped, impatiently doth rage;
But when *his* fair course is not hindered,
He makes sweet music with the enamelled stones,
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage.'—*Two Gentlemen of Verona*.

53. All things considered, perhaps the disuse of genders in the language of daily intercourse, is far from being a matter of regret. Poetry, as we have seen, is a safeguard against its ever becoming total; and it is certain that no poetry is so suggestive, and therefore so delicious, as the English, from the simple fact that we need personify only when we please, and can thus at will infuse key-notes to life and music such as are utterly impossible where every noun is already stamped with sex. While in other languages it is *compulsory* to say *he* and *she*, *his* and *hers*, under all circumstances, in English it is the prerogative of Taste. Perhaps the criterion of the most highly cultivated state of a language is that while recognising freely and delightedly, on the lips of the poet, the essential spirit of language, and its concord with the eternal harmonies of nature; it still distinguishes between the modes of expression appropriate respectively to the external, and to the inner life; in other words, between the prose of the world, and its poetry.

Ideas.

54. All our *ideas* come of marriages; ideas being the fruit of the communion of the soul, through the media of the senses, with the forms and phenomena of the external world. Ideas are not the *result* of thought, but its *subject-matter*; for there can be no thought without the antecedent acquisition of ideas whereon the thinking powers can employ themselves. Ideas are the property of the Intellect, as feelings or emotions are of the Affections. Hence their very name, which is founded on the correspondence of the intellect with the Eye; just as it is with the *ear* that the affections are in chief correspondence, so beautifully verified by music. Literally, an 'idea' is 'something seen', and in its primitive, physical sense, which is the key to all subsequent ones, denoted the exterior configuration of things, as viewed by the bodily sight. Well-known and striking illustrations of this primitive sense, are Pindar's *ιδέα τε καλόν*, 'beautiful in shape,' (Olymp. 10, 22.) Aristophanes' *ἀθάναταις ιδέαις*, 'immortal forms,' (Clouds. 289.) and the phrase in St. Matthew's Gospel, *ἦν δὲ ἡ ιδέα αὐτῶν ὡς ἀστραπή*. 'his countenance was like lightning'. (xxviii. 3.) Similar uses of it are not infrequent in the English literature of the 16th century.

55. But no word ever did or can rest in its original, physical sense. It must of necessity pass on, so soon as framed, to the possession of a *figurative* meaning. 'Idea,' accordingly, while in the first place it designates the aspect of things as viewed by the bodily eye; denotes in the second, the spiritual images or pictures of them received into and garnered up in the soul, wherein 'the mind's eye' reviews them at its

pleasure. In the figurative sense of the word, an 'idea' therefore, is simply the *recollection* of a thing, and primarily, of a thing *seen*. It goes on to denote the recollections of tastes, smells and sounds, because sight is the chief of the senses, and a type of them all, and therefore the natural and fitting metaphor for knowledgo gained through any organ of sense whatever. This is everything that the word idea, rightly regarded, is either significant of, or applicable to, seeing that it reaches, in the compass we have described, from the physical to the utmost limits of the figurative, the latter likewise rightly regarded. For figure, like everything else, has its laws, definite and immutable; and while to obey them is to conform to nature, and therefore to be universally intelligible, to infringe them is to darken and bewilder. Few words however have more suffered in this respect, than the one before us, through the careless use of it, first by Descartes, and afterwards by Locke. With the latter it is at different times a synonym for principle, opinion, theory, hypothesis, desire, instinct, habit, and a dozen other things, for all of which, under the influence of his unfortunate example, it has since become so indiscriminate a name, that it now holds no positive meaning whatever. unless accompanied by a statement of the particular one intended by the user.* Locke is himself one of the chief sufferers, because to minds which ask for precision, half unintelligible through the uncertainty of his phraseology.

56. Regarding the word 'idea' in the original, genuine sense above indicated, (to which it would be well to restore and restrict it,) the impossibility of 'general ideas' and of 'innate ideas' is made apparent. All ideas, as we have seen, must be individual, particular, specific. What are meant by 'general ideas' are *collections* of ideas. A 'general idea' of Brazil for instance, to a person who has never been there, is a collection of ideas acquired from time to time, from pictures, specimens of natural productions, &c., such as he has reason to believe, furnish in their total, an approximative likeness of that country. He has no *actual* idea of Brazil till he has travelled in it. As to 'innate ideas', how can anything be innate which is only existent through the exercise of the senses? God alone has innate ideas. Innate ideas are what Plato meant by ideas, namely, the primitive thoughts in the mind of God, of which all material things are embodiments, and our own ideas the spiritual echoes. As the plan of a city is pre-arranged by its projector, so, teaches Plato, God first framed the world in thoughts or spiritual designs, and then presented it outwardly in material objectivity;

* See an Essay on the Signs of Ideas, by Dr. Carbutt, in the Manchester Literary and Philosophical Society's Transactions, vol. 3, p. 241. 1819.

as nearly, that is, as it is possible for the inexpressible beauty and perfection of the Divine, spiritual, eternal archetypes to be portrayed to the apprehensions of corporeal sense. Grand as this lofty doctrine reads in the *Parmenides*, it acquires new force and beauty in the magnificent Philo Judæus, Plato's profoundest admirer, who calls the material universe 'the younger son of God', the elder being the ideal *λογος* which he retains within himself.* Philo regards the Platonic doctrine of ideas as involved even in *Genesis*.

Abstract ideas are equally fabulous; that is to say, abstract ideas absolutely so called. All the ideas which we receive into our minds are *relatively* abstract; because it is only the *pictures* of things, to which the mind, as a spiritual substance, can give admission. This, however, is not the popular acceptance of the term. Abstract ideas, commonly so called, are our ideas of love, goodness, power, &c., which it is supposed to be possible to 'abstract' or detach from the objects wherein the several qualities are observed, and to think of as independent entities. But our ideas of love, goodness, power, &c., and of all qualities whatever, are in reality our ideas or pictures of the persons or things wherein the respective qualities have been observed. Let any one attempt to think what the metaphysicians call an 'abstract idea', without at the same time thinking of a person or an object, and he will find he is thinking of *nothing*. When for instance, we think of green, we find, on examination, that it is grass, or some other green object that we are thinking of. Goodness, power, love, bitterness, sweetness, greenness, and so on, can, in a word, only exist, and therefore only be truly thought of, or had in idea, as the contents or characters of a containing form and substance. This is the most beautiful proof not only that man has a soul, or spiritual body, in which his goodness, love, and other qualities reside; but of the personality likewise of the Almighty, to think of whom merely as Infinite Power, Wisdom, Goodness, &c., is to think of a mere catalogue of manifestations, which apart from a containing form, can have no existence.

57. Now the intercourse of the soul with the external world, and its consequent acquisition of a family of ideas or pictures thereof, is like marriage between man and woman, and the ensuing acquisition of offspring. Every idea is an intellectual child. And if it be a pleasant thing to have physical sons and daughters, 'as plants grown up in their

* 'On the Unchangeableness of God'; Works, vol. 1, p. 277, Mangey's edit., 1742. The book 'On the Mosaic Cosmogony', wherein the doctrine above alluded to is most fully treated, is the finest commentary on the exordium of the inspired writings which has ever been offered on the altar of theosophy.

youth; as corner-stones polished after the similitude of a palace; if they be 'as arrows in the hand of a mighty man,' and if 'happy is the man that hath his quiver full of them;'—what are the power, the opulence, the enjoyments, of him who abounds in ideas, the beautiful and immortal sons and daughters of the soul? Well did the far-seeing Greeks make the Muses the daughters of Mnemosyne or Memory, saying thereby that all philosophy and imagination, all that can delight, enrich and fertilize the intellect of man, comes of ideas collected from the survey of the external world, and stored up in the picture gallery of the mind. Unless provided with a well-filled memory, that is, with abundance of ideas or pictures of objective forms and phenomena, the intellectual powers have neither means nor opportunity of exerting themselves. For the memory is their storhouse of material, and if it be empty or ill-supplied, they must stand idle. So dependent is the intellect on supplies from without, that 'mind' and 'memory' are synonymous:—

'My mother's love!

I *mind* me that it used to be

My spirit's sunshine!'

To *remind* is to recall to the recollection; to be *unmindful* is to forget. The more intimately that the soul associates itself with nature; the more fondly that it embraces her sweet loveliness; the fonder and more grateful is her conjugal response. Whatever our position with regard to men or to possessions, here there are always sympathy and friendship, here there are shining and imperishable riches.

Who then are the real old bachelors and old maids, and who the really childless? Not so much the unmarried by ring and book, as they who have not courted and wedded nature, receiving from her in reply, as a happy father from his beloved, a family of beautiful ideas. 'More are the children of the desolate than the children of the married.' For in so attaching ourselves to nature, whether through the medium of science or of poetry, we enjoy a glorious and unshadowed matrimony; and to count the numbers of our little ones, must cast up the infinite charms and amenities unceasingly developed to our eyes, and the sweet solaces which refresh and lift up our hearts.

58. Language continually acknowledges the splendid harmony above alluded to. The identical terms applied to physical generation are those which intuition dictates as the proper ones to designate the operations of the mind. For example; to *know* is literally to 'beget'; 'Adam *knew* Eve his wife, and she conceived, and bare Cain'. 'Knowledge', the family of the mind, is a collection of things known or

begotten. Etymologically, 'know' is the same word as the Greek *γίνω*, *γίγνομαι*, *γινώσκω*, &c.; the Latin *geno*, *gigno*, *genero*, *nascor*, (*gnascor*), *cognosco*, &c., and the Anglo-Saxon *cennan*, to bring forth, *cunlian*, to enquire, *cunnian* and *cnanan*, to know, from which last it is proximately derived, as *con* and *ken* from the preceding Knowledge in Anglo-Saxon is *canne*, birth *cenning*, a mother *cennestre*, a parturient woman *cennynde wif*. Our auxiliary verb *can* is the same word, holding its signification of ability to perform, by reason that 'knowledge is power.' From the common primæval base of this Protean family comes also the Greek *γυνή*, a woman; together with the word used by Horace as a synecdoche for woman in the celebrated lines—

'Nam fuit ante Helenam,' &c.

—*Satires*, Lib. i. iii. 105-106.

Nature is so called because the *genitrix* of all things. To be 'ignorant' is literally to be childless. *Pregnant*, *engender*, *progeny*, and a multitude of others, are terms at once physiological and psychological. On the same ground we speak also of our 'conceptions' and of giving birth to our ideas.

Beauty.

59. *Beauty* comes of marriages. For there is no beauty unless both a male principle and a female principle be present, and the beauty is the result or offspring of their union. Music, as we have seen, is in its true development, twofold: *colours* shew best when certain harmonies are effected: beautiful *forms* are compounded of straight lines and curved lines. The straight line is masculine; the curved feminine; attested in the angular figure of man, and the exquisitely rounded one of woman, with its matchless hemispheres and undulations. By these two kinds of lines, separately or conjointly, every thing in nature is bounded; and it is when they are happily combined, that the most elegant configurations are produced. What can be more exquisite than the forms of *flowers*? Here the petals follow more or less of a curve, either in outline or attitude; while the stamens, pistils and calyx furnish in different species, the complement of straight lines. Of their circles and rays comes the especial beauty of star-shaped flowers, as the fair white *stellaria* of the hedgehanks in May and June; and the greater part of the *compositæ*, as the daisy. In the *compositæ* may also be noted a remarkably beautiful effect resulting from the five points of the florets, and the two recurving stigmas, which remind us of the capital of the Ionic column, itself a noble recognition of the principle in question. From this, again, we are led to the form of the palm-trees, the

'princes of the Vegetable Kingdom,' with their upright, branchless, pillar-like stems, and crowns of arching leaves. The same form reappears on a humbler scale in those despised but truly beautiful vegetable products—*toadstools*, in those, at least, of the *Agaricus* type.* The leaves of plants, in their innumerable shapes, and in the distribution of the veins, furnish abundance of similar illustrations. It is rarely that anything bounded *exclusively* by straight or by curved lines is presented by nature. This is because nature is the expression of Divine Wisdom and Divine Goodness, which principles are as man and wife, and everywhere co-impress themselves. Crystals perhaps are the only examples of the former, and as these are symbolical of truths, (whether we take spars and salts, or the exquisite little stars and crosses of snow,—water being one of the most emphatic emblems of truth;) it is still in sublimest harmony that straight lines should shape them, inasmuch as truth belongs to the intellect, and the intellect is masculine. In laying out gardens, and in the most ordinary designs of Art, when we would secure an agreeable effect, we always find that the straight line or the curve by itself is less pleasing than the combination of the two. How delightful is a winding lane contrasted with a long, straight, arrow-like highway. Hence, too, the sweet delight of the devious field-paths, and much of the charm of the picturesque in landscape. A straight line is readily drawn, but a curve, except a capricious one, is a work of art. Here we are reminded that the intellect, which is masculine, is easily supplied; while the affections, which are feminine, need to be fashioned by the Artist above all. So constant and comprehensive are the harmonies which, like a golden thread, hold together the poem of the universe.

60. But the agreeable effects developed by circumstances of shape, colour, and proportion, constitute only one kind of beauty. Many things are beautiful for reasons which no artist or geometrician can point out; and that very beauty itself, which is connected with shape, colour, and proportion, so far from being universally obvious, is to many eyes invisible. Wherein, then, does Beauty essentially consist? What are its omnipresent and eternal features? What is the standard whereby it shall be determined whether a given thing be beautiful or plain, independent of individual opinions? Beauty, in its highest being, has no standard. It is of its very nature to have no

* Particularly the *Agaricus integer* and *campanulatus*, and the delicate, white, paper-like *A. membranaceus*. For coloured drawings of this singular race of plants see Belton's History of the Fungusses growing about Halifax; or the fine German work of Schæffer,—*Fungorum qui circa Ratibonam nascuntur Icones*."

standard, except that which exists in each man's own soul, cognizant and intelligible to himself alone. A reality felt and understood by all, Beauty yet has no costume, because it is of all costumes; and though every one sees it, none can shew it to another, because no two individuals understand it exactly in the same way. Beauty, in a word, in its essential nature, is not a *physical* fact, but a *spiritual* one; whence the fine axiom of Lord Bacon, that the best part of beauty is that which no painting can express. The beauty induced by physical properties is only representative or symbolic beauty. It is like the material body of man, which is but the shell or envelope of his real self; and is beautiful not so much in its own person, as in being the result, outbirth, or physical presentation of the Soul, or spiritual body.

61. Beauty, in its essential nature, is the child of the soul's intercourse with given objects and phenomena of the external world. It is neither in the one nor in the other exclusively; the object does not in itself possess it; nor can the soul of itself generate it. It is developed whenever the soul comes in contact with what excites its most valued and agreeable emotions. *These* are the beauty, and we affix the name, metaphorically, to that by which they are excited. Whatever is constantly sought out and beloved as the aliment of our true life; whatever is felt to be the complement of our inmost being, by reason of its exciting those emotions, is the 'beautiful' to us; every man finding his soul's complement in a different direction, and therefore differing from every other man in his secret estimate of beauty. One is most charmed by flowers, another by birds; one by sweet sounds, another by rocks and waterfalls; one loves the facts of science, another those of poetry. The woods, the sea, the stars, the truths of religion, morals, metaphysics, philosophy, mathematics, all have their own special admirers. The preferences which men so entertain, and which thus provide them with their several shares in the feeling of the beautiful, are a part of their inmost nature. Born with them, they may be cultivated, corrupted, or repressed, but can never be wholly eradicated. For the soul stands related to the universe as Masculine does to Feminine. It is to the objects of nature, what man is physically to woman. And as there are particular as well as general adaptations of individuals to one another; so are there between mankind and the external world; and that item or circumstance of the latter to which it is originally adapted, becomes to the soul, when it steps into existence, its sweet Bride and Wife. Embracing her, the soul realizes progeny, and calls it *Beauty*. Hence it is that in earliest childhood there awakes the sense of a peculiar beauty in some particular depart-

ment of nature; and that irrepressible fondnesses exhibit themselves, without any apparent stimulus, and often seem to anticipate the experience of years. 'Love at first sight' is no phrase of fiction. Equally in the inner and in the outer life,—

Some are never strangers,
But soon as seen, the soul, as if by instinct,
Springs towards them with resistless force, and owns
Congenial sympathy.

62. Marriage is signified in the very name of Beauty. For 'beauty' means 'coming together,' being radically connected with the Latin *venio*, to come; and of meeting or coming together, marriage is the highest form. Admirably, therefore, does 'beauty' designate that brilliant connubial rapture which transpires when the essences of the soul come into connection with their correlatives in the external world, and, as it were, 'mingle in love' with them.* The etymological affinity of *Venus* with *venio* leaves little room to doubt that the name of the goddess of love, and thence of love itself, (which is the marriage of two things, each the complement of the other,) is in no wise different in its significance; and thus that Venus or love and beauty, are in every way the same.

63. Under the great, primal law of Adaptation, not only is every individual gifted with aptitude to find preëminent beauty in some particular objects or circumstances of nature, which throughout life are his peculiar pleasure and solace; but every man and every woman upon earth is doubtless specially fitted to be the partner and complement of a particular individual of the opposite sex, who though long or for ever concealed amid the crowd, is still the treasured and everlasting *beau-idéal* of perfect man or perfect woman in the soul, and when found, is recognized as one's other, well-known self, and loved as soon as seen. It is because of this native and secret *beau-idéal* of beauty, which every one has for himself, that the same woman is often to one man sweetly beautiful, to another plain, or even ugly. How often do men accredited of purest taste, attach themselves to women who are destitute of what are popularly called 'personal attractions,' and love them with the fondest affection. The *beau-idéal* of the soul, is in fact, its one only true and perennial love. A man chooses his wife by reference to it, wherever a choice is really made, and the nearer she comes up to it,

* The happy, delicate, and favourite periphrase of old Homer,—*ἐμισγέσθην φιλότῃτι*, *Iliad* xiv. 295, &c.

With 'beauty' may be compared the Latin *conveniens* and our own 'meet,' 'comeliness,' and 'becoming.' Also the Greek *καθηκόντως*.

the more deeply and unchangingly he loves her. A second wife, therefore, may be quite as much loved as the first, and a third as a second; and not only as much, but more so, seeing that in all likelihood she is nearer the *beau-idéal*, which undoubtedly is in the first choice liable to be slighted, (alas, how suicidally,) under the merely animal impulse of amateness. Certainly it is her external, physical aspect which forms the medium of attraction; but it is for what he spiritually sees *within* her pretty face that he really and permanently loves her. If her corporeal beauty be not felt to translate itself into spiritual beauty, there is no true love. 'The well-spring of love,' says that charming old essayist, Maximus Tyrius, 'is the beauty of the soul gleaming upwards through the body. And as flowers seen under water appear still more brilliant and exquisite than they are, so the flower of the soul ($\psi\upsilon\chi\eta\varsigma$ $\delta\omicron\upsilon\lambda\omicron\varsigma$) seems to manifest additional splendour when invested with corporeal loveliness.*' Corporeal beauty is not to be undervalued, because the spiritual is better. To a rightly-ordered mind the corporeal beauty of things is as delicious as the spiritual, and the spiritual as the corporeal. The wise man knows that there is no richer pleasure than the contemplation of the latter while it lasts, and he luxuriates in it accordingly; but he knows also that it is only of a day, as are all things that are only emblems, and that the spiritual alone can live, because spirit alone wears the robes of immortality, and he finally estimates them by their duration. Spiritual beauty, and the sweet youthfulness which cleaves to it, unlike the fading beauty of the body, never departs. Rather does it enhance with age, participating in the nature of the angels, and is often loveliest at the moment when the temple it has inhabited falls away from it ruined and dismantled. The better it is known, the more ardently it is loved; and hence it is that at the end of a long life, the woman who is possessed of it, though the rose leaves be all scattered, charms her husband even more than at the first.

64. As hate and dislike tend to hinder offspring, and as mutual affection is the best pathway to it; so the more we become like in soul to the divine truths and principles of which nature is the expression, the more beauty do we discern in her. In other words, the more that we foster in ourselves the love of whatever is noble and good, the more do our primitive relations with nature develop and dilate. There is a broader surface for impression, and beauty multiplies in proportion. For there is an original correspondence of the whole soul of man with nature, prior to, and comprehending his particular relations; but lying, as it were, latent, till moral progress enables it to be felt, and

* Dissertation IX., p. 94. Ed. Heinsii, 1614.

understood, and enjoyed. Therefore is it that in the degree wherein man rises towards Excellence within, does he find Beauty plentiful without; and that in the ratio in which he becomes morally corrupt, it shrinks and dissolves from view. For as culture glorifies, so does vitiation of the spiritual quality of the observer crush and obscure, the divine image within, marring the fine harmony on which the sentiment of beauty rests, and leaving power to apprehend no more than the bare superficies or coverings of things,—always their unworthiest portions. Yet never can the sense of beauty be wholly lost, let a man debase and degrade himself how he will; for while there is life in him, God likewise is there, and wherever shines the divine light, it brings out something man is fain to admire. It is because of the sympathy thus enlarged and diffused, that to the devout mind no companionship is more lovely than that of nature. There, he who is capable of the true sentiment of Beauty, feels himself in communication with a life which everywhere expands and exalts him; and in the solace of it, feels renewed and refreshed. There, and with such capability, faith is easiest and most animating; and God himself most clearly seen. So that while Religion, truly so called, makes the heart more sensible to beauty, Beauty, in its turn, encourages religion.* ‘Truly so called,’ because religion is neither acquiescence in doctrines, nor observance of rites and ceremonies, but devotion of the whole soul to fulfilment of Divine example.

65. Wherever the eye is directed, then, it is to perceive a manifestation of the sublime and eternal principles which in their highest forms are sex and marriage. Love, as innumerable poets have sung, ‘rules the heavens, the earth, and the waves that gave her birth.’ What wonder that *amo*, I love, identifies itself even with the grammarians’ teaching of a verb. But the grandest fact of all is that the sexuality of the world is not an independent institution, but a necessary result and counterpart of the sexuality of mankind. Man is the primary fact of the universe. Every object and phenomenon which it includes, exists because *he* exists; and because *he* loves and weds, is the earth spread with its perpetual marriage feast, and the air filled with hymeneal songs and welcomes.

‘Who of men can tell

That flowers would bloom, or that green fruit would swell

To melting pulp; that fish would have bright mail;

The earth its dower of river, wood, and vale;

* See an eloquent discourse on ‘the Religion of Beauty’ in the *Phonetic Journal* for 1850, page 31.

The meadows runnels, runnels pebble-stones;
The seed its harvest, or the lute its tones;
Tones ravishment, or ravishment its sweet,
If human souls did never kiss and greet ?"—*Keats*. Endymion.

66. No fact, however, is of the slightest value or importance, if it be forgotten that the design of all facts is *use*. What, then, is the great use of the inquiry we have been prosecuting? It is not a mere matter of curiosity. It shews that there is no development, no result, no fruit, where there is not an harmonious sexual coöperation; and that as the archetype of marriage is the union in the Divine, of Infinite Wisdom and Infinite Goodness; for our souls to flower forth as God intended, and acquire divine similitude, in them likewise must Wisdom and Goodness dwell in connubial love. The intellect and the affections must be united, and both must be united or reconciled with Himself.

ADDITIONAL NOTES AND REFERENCES.

Page 4. *Translation of the lines from Claudian.*—"The tender boughs live together in love, and the happy trees pass their time entirely in embraces. Palms nod to each other; the poplar, smitten with the poplar, sighs; whilst planes and alders tell their affection in the melody of whispers."

Page 6. *Analogies of the floral organs.*—Linnaeus, never slow to trace animal and vegetable resemblances, describes the parts of a flower as follows:—"Calyx est thalamus; corolla auleum; filamenta vasa spermatia; anthera testes; pollen genitura; stigma vulva; stylus vagina; germen ovarium; pericarpium ovarium fecundatum; semen ovum."—*Philosophia Botanica*, sec. 146, p. 92, 1770.

Page 7. *On the history of the knowledge of the sexuality of plants.*—See Dutens' Inquiry into the Origin of the Discoveries attributed to the Moderns, chap. 7, 1767; or Rhind's History of the Vegetable Kingdom, chap. 12. The terms 'male' and 'female' often bestowed on plants by the ancients, had no reference to their sexuality. They applied simply to the robustness or stature of certain plants, compared with the delicacy of others, which bore a general resemblance, and were thence mistaken for the same species. Relics of these names are still extant in *Aspidium Filix-mas*, and *Asplenium Filix-femina*, the Great 'male-fern' and the 'Lady-fern.' They are abundant in the Catalogues of the 16th century, where we have the male and female peony, Asphodel, wormwood, mandrake, cornel, cistus, &c., &c.

Page 7. *The statements of Pliny*, in their amusing translation by Dr. Philemon Holland, (1601,) the only English one, are as follows:—

'Moreover, all learned men who are deeply studied in the secrets of nature, be of opinion and do teach us, that in all trees and plants, nay rather in all things that proceed out of the earth, even in the very herbs, there are both sexes.' * * *

'Moreover, it is constantly affirmed (of the Palm trees) that the females be naturally barren, and will not bear fruit without the company of the males among them to make them conceive. Yet grow they will, nevertheless, and come up of themselves, yea, and become tall woods; and verily a man shall see many of the females stand about one male, bending and leaning in the head full kindly towards him, yielding their branches that way as if they courted him, for to win his love. But contrariwise, he, a grim sir and coy, carrieth his head aloft, and beareth his bristled and rough arms aloft on high, and yet what with his very looks, what with his breathing and exhalations upon them, or else with a certain dust that passeth from him, he doth the part of a husband, inasmuch that all the females about him conceive and are fruitful with his only presence,' &c.

Page 7. *The objections to the sexual system of Linnaeus.*—The most frivolous and forlorn objections brought against the sexuality of plants, as taught by Linnaeus, were, as usual, those urged on quasi-religious grounds. Among the most amusing were those of Siegesbeck, M.D. and Professor of Botany at St. Petersburg. He objected

that if the Linnæan doctrine were true, it would overturn the laws of nature, seeing that it gave countenance to polygamy and adultery. For, said he, in many plants there are several stamens to one pistil, which is polygamy; while in other cases there are female flowers which are impregnated by the farina of male ones, which have other females belonging to them, i. e., are already married, and this is plainly adultery. Now it is not credible, maintained the Professor, that such confusion and detestable pollution should be tolerated in nature. Siegesbeck was silenced by the *Examen Epicures* Siegesbeckianæ in *Systema Plantarum Sexuale Linnæi*, of Browallius, 1749. Otherwise he was a useful and meritorious botanist.

Page 7. *On the general analogies of plants and animals.*—See the beautiful essay in J. G. Herder's 'Outlines of a Philosophy of the History of Man,' on the Vegetable Kingdom, (Book 2, chap. 2;) also chap. 1 of Book 3, On Plants and Animals compared with Man. The *Histoire des Mœurs et de l'Instinct des Animaux* of J. J. Virey, (Paris, 1822, 2 vols.) treats delightfully on the same subject, and no less so upon sex and love.

Page 8. *The fifty-four 'elementary substances'* are to be understood as only provisionally so called; an 'element' being merely a body which analysis has at any given time failed to decompose. The 'earths' were 'elements' before their metallic bases were discovered. The fifty-four elements of existing chemistry may be ultimately composed, for anything that can be asserted to the contrary, of simpler bodies still; which are all comprehended, probably, under two primary, fundamental species. See the North British Review for May, 1852, p. 135.

Page 13. *The Sea and the Strand.*—

The bridegroom sea
Is toying with the shore, his wedded bride,
And, in the fulness of his marriage joy,
He decorates her tawny brow with shells,
Retires a space, to see how fair she looks,
Then proud, runs up to kiss her.

A Life Drama, by Alexander Smith.

"The Critic," Sept. 15th, 1852.

Page 15. *Symbolic meaning of the fig tree.*—The fig tree is correspondent with the most animal part of man, that is to say, those lowest portions of his spiritual being, by which he is connected with the brutes, such as instinct and mere animal affection. Hence it has been associated, from the earliest ages, with the provision made for propagation, which is the outermost circumstance connected in turn with the body. It was not without a reason that fig leaves were used for the first dresses on record. It was needful to the coherence and consistency of the narrative, as the continent of a spiritual history. Neither was it merely from accident or caprice that the fig-tree was consecrated to Priapus; and the *φάλλος* carved out of fig-wood.

Page 16. *All the deities of mythology coalesce in a single pair, or one of each sex.*—"All the goddesses of paganism will be found ultimately to meet together in a single person, who is at once acknowledged to be the Great Mother and the Earth." Faber's *Origin of Pagan Idolatry*, 1, 21. (1816.) All are comprehended likewise in the Sun and Moon, the king and queen of heaven. 'Deos omnes,' says Kircher, in the *Obeliscus Pamphylus*, wherein the subject is almost exhausted,—'Deos omnes ad unum Solem ad Lunam omnes Deos revocare.' (Lib. 3, *Mystagogia Egyptiaca*, cap. 13.)

On page 252 of this vast pile of learning, are given two curious diagrams, representing the sun and moon, with rays spreading in every direction, and every ray terminating in a cluster of divine synonyms, those of gods being connected with the sun, and those of goddesses with the moon. See also cap. 7, 'de Sole et Luna per Osiridem et Isidem significatis.' On the interminable subject of Osiris and Isis, and collateral matters, see also Kircher's *Œdipus Ægyptiacus*, vol. 1. On page 179 he compares them to Adam and Eve. (1652.)

Page 17. *The Cytherea Dione*, in the language of Linnæus, possesses imitative 'pubes, vulvæ, labia, nymphæ.' (Syst. Nat.)

Page 17. *The shells now called CYPREA* are what were formerly known as the *Porcellonæ* or Porcelane shells, a name given to them, (not, as some have supposed, from their shape being somewhat that of a pig's back, or from their texture being like porcelain ware,) but like *Concha Veneris*, *Cyprea* and *Paphia*, from the resemblance of the aperture to the αἰδοῖον κορικόν, termed by some of the Roman writers, *porcellus*. It is to be remembered that in the Scandinavian languages and in Anglo-Saxon, the name for a girl is *piga* or *pige*. The little pale-pink *Cyprea Enopsea* or Nnn-cowie of our sandy shores, is in some places still known as the pig-shell, literally girl-shell. See on the *Cyprea* and its mimicry, that very curious book, originally written in Italian by Guido Pancirolli, and translated into Latin by Salmuth, *De Rebus Inventis et Perditis*, Lib. 2, Tit. 10, p. 175.

Page 17. *The sacredness of oll that is connected with generation*.—The ancient acknowledgment of this is further testified by the figurative senses of certain Greek words, namely, chastity, reverence, honorableness, &c.

αἰεὶ κέ σφι φίλη τε καὶ αἰδοῖη καλεοίμην.

'Then by both of them should I always be called loved and revered.'—*Iliad* 14, 210. See also 3, 172.

Αἰδοφρων signified 'compassionate,' as in Sophocles, (Ed. Col. 237, because compassion is originally identified with the highest excellence of spiritual nature.

See for similar illustrations in hieroglyphics, the huge tome, with its droll woodcuts, of Picrius Valerianus, '*Hieroglyphica, seu de Sacris Ægyptiorum, &c.*, Lib. 34, Cap. 20, *de Pudend.*

Page 19. *Zephyrus and Flora*.—See Spence's *Polymetis*, Dialogue 13, p. 204.

Page 19. *Bisexuality of the First Great Cause*.—On this, and thence the bisexuality of nature universally, see the chapter in the erudite and most interesting *Dissertationes Philosophicæ et Criticæ* of J. F. Grandis, 'de Solutione Ænigmatum Martiano Capelle,' &c., pp. 158-190, (Paris, 1658.)

Page 22. Note.—*The sexuality of the soul*.—Compare the expression in Rousseau, than which none could be more characteristic;—"Dis-moi, mon enfant, l'ame a-t-elle un sexe?" *La Nouvelle Héloïse*, 2de partie, lettre 5, Claire à Julie.

Page 23. *On the nature of woman*, exquisitely treated, see J. P. Richter's *Levana*, pp. 212-228. For a variety of curious notices on woman, see Hume's *Sketches of the History of Man*, sketch 6, 'Of the Female Sex,' vol. 1, pp. 168-219. 1774.

Page 35. *Marriage the summit of all culture*.—Hence with the Greeks, marriage was called τέλος, and the married were said to be ἐν βίῳ τελείῳ. Deities presiding over marriage had the epithets of τέλειος and τελεία.

Page 36. *The Amazons*.—All that has been written on the celebrated fable alluded to, may be read in a connected form in two curious French works, the *Traité Historique sur les Amazones* of the learned Pierre Petit, 1718, chap. 22, 'de la coutume d'ôter la mamelle droite parmi les Amazones,' and chap. 23, 'a quelle fin;' and the epitomized *Histoire des Amazones* of l'Abbé Marie Claude Guyon, pp. 53-58. (Ed. 1741.) Both are remarkable books.

Page 38. *The Cherubim and Seraphim*.—For extended remarks on the distinction alluded to, well known in itself, see the 34th homily of Gregory the Great on the Gospels, vol. 1, p. 1600, Benedictine edit. The seraphim, he says, are distinguished by the ardour of love; the cherubim by plenitude of knowledge. The first contemplate the goodness of God; the second, his truth.

Page 38. Note.—*The Vine, and its correspondence with Truth*.—On the correspondence of the vine and its produce with Truth, and thns with the Lord, who is 'the true vine,' 'the way, the Truth, and the Life,' see Barrett's 'Enquiry into the Origin of the Constelations of the Zodiac,' pp. 71-73 and 99-100, (1800.) Here is mentioned also the enmity of the goat to the vine, the goat being the well known emblem of whatever is opposed to Truth, and used to give depletion to the 'father of lies.' The same animal is for the same reason the well known emblem of impurity, whence it is symbolically connected with spiritual fornication and adultery, or the profanation of Truth.

Page 39. Note.—*"Virgin propagation."*—Behmen was not the originator of this doctrine, it having been a favourite one with the Mystics, (as Flinnd, the prince of the Rosierueians,) and much older even than themselves. The hypotheses which have been broached respecting the sexual relations and circumstances of Adam and Eve are, without question, the insanest ever inflicted upon reason. They would be also the most laughable, but for their abominable uncomeliness. Some have not hesitated to teach that the 'forbidden fruit' was the act which the Greeks called ἀφροδισιασμός. For all particulars see Bayle's Historical and Critical Dictionary, Articles 'Adam' and 'Eve.' See also Wilkin's Edition (Bohn's) of Sir Thos. Browne's "Vulgar Errors," vol. 1, p. 11.

Page 44-45. *'The Sons of God and the Daughters of Men.'*—For a full exposition of the view here taken, see Rev. E. D. Rendell's 'Antediluvian History,' chapters 19 and 20, pp. 337-354. 1850.

Page 54. *Mrs. Child upon Music*.—The latter portion of Mrs. Child's remarks requires some qualification in order to be in strict agreement with facts. The most expressive voices are the contralti, for the simple reason that they have greater richness and fullness than the soprani, which are generally thin, and more suited for brilliant and rapid movements than for the expression of deep feeling. Bass songs again are often far more expressive than tenor songs, for a similar reason. Who that has heard Handel's "Deeper and deeper still," or Schubert's "Wanderer," can for a moment doubt this? And as regards instrumental and vocal music, in the hands of a master, a violin may perhaps be made more expressive than any voice. Mrs. Child's unbounded admiration for Ote Bull is itself an admission in this direction.